

LIFE



**GREAT CHRISTIAN TREASURES:
RAVENNA'S RESPLENDENT MOSAICS**

**TRIUMPH IN PAKISTAN:
IKE AND PRESIDENT AYUB**

DECEMBER 21, 1959

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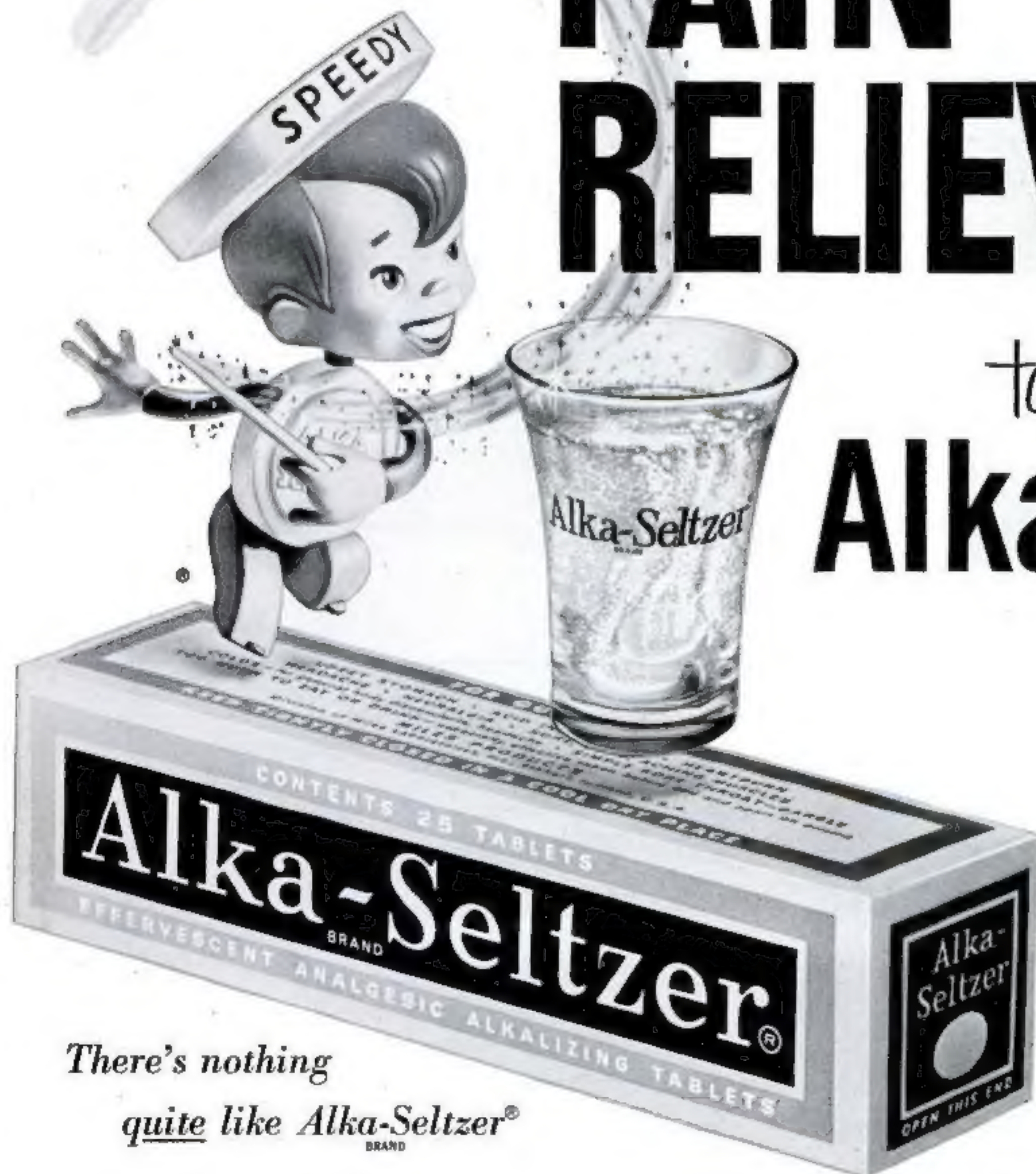
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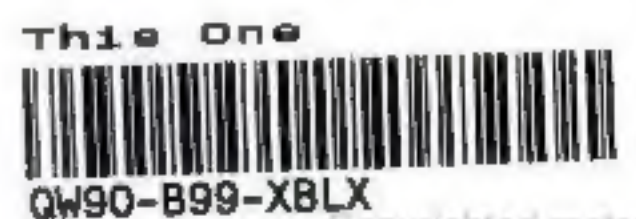


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REVERENCE, GOODWILL CHRISTIAN CHALLENGE

We haven't quite come to Christmas by the calendar but in this issue we tell of many of the things which we celebrate at Christmas time—the Christian virtues of reverence, of peace and goodwill, of truth and charity.

For 15 centuries the reverent traditions of Christianity have been depicted in all their grandeur by the mosaics in the many churches of Ravenna in Italy. The glowing works of art were begun during the reign of Emperor Justinian and their richness has remained and deepened with the passing of time. Never have they been reproduced so richly or imaginatively as they are in Dmitri Kessel's unique color photographs on pages 42–57.

Justinian was a first-rate art patron but a power-hungry emperor who never sought to conquer by peace and goodwill. Yet President Eisenhower has triumphed so stupendously on his tour because he brings America's message in just these Christian terms. Our stirring report on pages 16–27 shows not only the spectacle of his welcomes but also the warmth and hope that have led the people of Asia to hail him as "the prince of peace."

An earnest search for Christian truth imbues the article on pages 78–85, by Episcopal Bishop James A. Pike. This distinguished churchman examines a highly charged issue: whether a Roman Catholic should be elected U.S. President. The bishop has provocative opinions, but he gives them with honesty and dispassion.

It was the search for truth—for the heavens themselves—that engaged the balloonists who made their daring 15-mile-high flight to seek new facts on Venus, the brightest of all the heavenly bodies and also one of the most mysterious. Our story (pp. 67–73) explains their exciting discovery—and also shows the flight's perilous ending. Another spectacular flight is displayed in *Speaking of Pictures* (pp. 8, 9). Here, there are more toy helicopters flying in this one swoop than any kid could hope to find at the tree on Christmas morning—or, for that matter, than any mother would care to have around the house. This picture will send visions of helicopters dancing through little heads.

The greatest of Christian virtues is charity, and one of the most heart-warming examples we have ever seen is the party for shut-ins (pp. 86, 89). While Ike was evoking the Christmas spirit far around the world, a 79-year-old woman in Pawtucket, who had not been out of her house for years, was speaking from an infinitely smaller stage. But we think she too expressed the enduring spirit of Christmas when she thanked her hosts in these touching words: "I can't tell you what it means to see little children again."



CHRIST AS GOOD SHEPHERD IS DEPICTED IN DETAIL FROM RAVENNA MOSAIC

COVER

Riding through Karachi in a horse-drawn carriage with Pakistan's President Mohammed Ayub Khan, President Eisenhower acknowledges one of several huge welcomes (see pp. 16–27)

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SPEAKING OF PICTURES



Tiny Fleet in Mass Flight



The toy helicopters whirling above the model trains made a scene that would top any child's dream of toyland. The copters, which are released by a spring mechanism from flatcar tops, were being tested by their manufacturer, the Lionel Corporation, when Photographer

Bill Stahl asked the station if they could film a couple of hundred at the same time. They, very red, provided not only this spectacular flight but also the extra delightful element of disaster—a forced landing (right) and an imminent nose-down crash (left center).

FOR MEN!



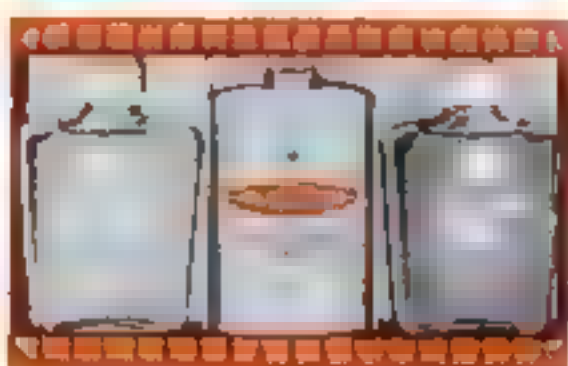
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LETTERS TO THE EDITORS

BEAUTY IN STAMPS

Sirs:

May I compliment you on the superb cover and the article, "Beauty in Stamps" (LIFE, Nov. 30).

G. F. MCCUE

Seaford, N.Y.

Sirs:

As the publishers and compilers of the only air post catalogue in the world with all the attendant difficulties, we can appreciate the magnificent job you accomplished in your stamp article. Never before in our experience has the beauty and grandeur of modern stamps been so admirably portrayed.

A. MEDAWAR

New York, N.Y.

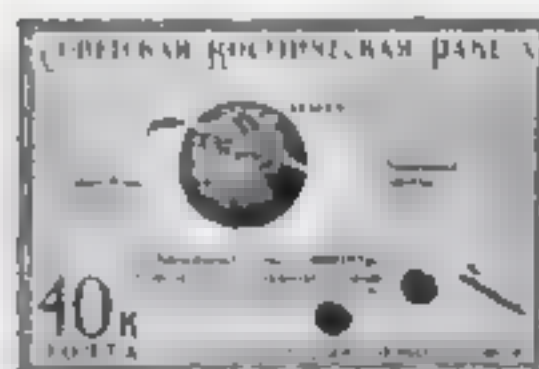
Sirs:

We noted with interest your display of the world's most beautiful stamps, which included our stamp depicting the ancient Russian folk art of painting on wood.

You could have illustrated your editorial with one of the Russian stamps (below) showing great achievements in the conquest of space.

N. TSAPENKO

Assistant Commercial Counselor
Embassy of the U.S.S.R.
Washington, D.C.



U.S.S.R. LUNIK I STAMP

Sirs:

As a philatelist of some standing, I consider it my duty to tell you that your "prettiest stamps" were, for the most part, about as pretty and artistic as a sailor's tattoo.

J. HARRY EDELBURG

Montreal, Quebec

Sirs:

I hope the article comes forcefully to the attention of Postmaster General Summerfield and his Stamp Advisory Committee, who have produced nothing but mediocre stuff. If they cannot be inspired by the stamps, they can at least try to imitate some of them.

SAM A. MYNN

Mineola, Texas

Sirs:

There are going to be stamp collections of deceased collectors up for auction if your philatelist friends take your mycological advice. The deadly mushroom *Amanita muscaria* is on the Czechoslovakian stamp fourth from the left, not in the middle.

SAM WIENER JR.

Westport, Conn.

Sirs:

Did you know that your previous stamp edition of May 3, 1954 is now a collectors' item in its own right? This edition will be also.

MARY KELLY

Woodside, N.Y.

● Copies of the 1954 issue were selling at the A.S.D.A. Stamp Show last month for \$1.50—ED.

THE BEATS

Sirs:

Paul O'Neil's fine article on the Beat Generation ("The Only Rebellion Around," LIFE, Nov. 30) showed remarkable insight and will serve to dispel the aura of misconception which has for so long clouded this movement.

Although it appears to be a movement of protest alone, the protest could well be the base of the pyramidal and constructive drive toward a new existence. The quest for change and improvement must always have its roots in protestation.

RICHARD S. JACKSON JR.

Greenwich, Conn.

Sirs:

The article was truly one of the most entertaining I have read in a longtime. It put the "Beat Generation" in its place.

JANET HLEBOSCH

Hartford, N.Y.

Sirs:

The Beats have put their finger on what is wrong with America, but their solutions are as deadly as the situation they abhor. The major Beat trait is not addiction, debauchery, or even bad poetry. It is cowardice, escapism and the incredible idea that natural and man-made disaster are one and the same.

Let us turn to ourselves for the solutions. We need more involvement in the world, not less.

RICHARD SCHECHNER

Fort Hood, Texas

Sirs:

I helped raise the money, which came largely from Wall Street, for the movie *Pull My Daisy*. The people involved in it had great personal charm and artistic talent.

It seemed to me that, by furthering the creation of wealth of another type, we of Wall Street played a role of very small but nevertheless genuine nobility.

WALTER K. GUTMAN

New York, N.Y.

Sirs:

The Beats dare to say loudly that a society is more than consumer goods and the apathy which myopic men all too often take for stability.

What they are saying in effect is, "Don't look now, Big Daddy, but you've lost Junior."

JOHN CLELLON HOLMES

Old Saybrook, Conn.

CONTINUED

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LETTERS TO THE EDITORS CONTINUED

Sirs:

I can't imagine why the Beats want to have a cat. Cats are the core of conformity. They haven't changed in centuries and, besides, they don't like marijuana. It makes them sneeze. They also wash themselves.

JEROME W. BAILEY
Arlington, Va.

Sirs:

The question at the end of your article, "What have we done to deserve this?" might be answered by the story that followed it in the issue "Dress-Up Time Across the U.S."

SHIRLEY M. MONTGOMERY
Detroit, Mich.

EDITORIAL

Sirs:

My congratulations on the editorial "Space: An American Necessity" (LIFE, Nov. 30). It was timely and certainly in the national interest.

This problem is so important to us and to our very survival. We seem to be so preoccupied with who gets a man on the moon first that we overlook the larger issue and that is the state of our technology and our economy. I am convinced that they are closely related. Aggressively pushing back the frontier of knowledge will bring our technology and industry to a level that will provide us with a true space-age economy. With this we will be able to afford the space program that we need so badly. Evidently it is our ability to afford it that seems to concern us most.

JAMES M. GAVIN
Lieut. General, U.S.A. (ret.)
Cambridge, Mass.

Sirs:

I never read such balderdash. I have been searching to find one good reason why man must get into space. In place of reasons we get flights of oratory about fire and Prometheus.

THOMAS H. POWICK
Pottstown, Pa.

FARM PROBLEM, PART I

Sirs:

It takes a heap of skill to warm over cold facts and dish them out as appetizingly as you did in the first article on our farm problem ("Mighty Machines' Mass Output," LIFE, Nov. 30).

As you have accurately reported, the farm problem is "the result of a government subsidy program." Politicians know a good thing when they see it. Stirring up farm panaceas every four years makes good campaign fodder, but it seems the politicians are now at the point where they've got a bear by the tail and don't dare let go.

FRANK SALZARULO
Farm Editor

Indianapolis News
Indianapolis, Ind.

Sirs:

You have finally said the dirty words. To wit, that Mr. Benson's policy of supports and no controls means chaos. He has been crying "inherited mess" ever since he got his job. If I move into a dirty house, I shovel out the dirt and then try to keep it orderly with good housekeeping, or good administration. Benson has defeated the intent of the program with half-hearted administration.

Mrs. FRED G. WHITE
Floweree, Mont.

MARINES

Sirs:

Please accept the thanks and congratulations of all of us in Quantico for the article, "Stirring Spirit Lifted Higher" (LIFE, Nov. 30).

In the past years I have seen a great many articles written about the spirit of the Marine Corps, but before this few have come even close to capturing what I believe to be the true spirit—that which is fostered by the knowledge that both as individuals and as a team the Marine Corps is competent to do the job our country expects of it. I believe that this essay will accomplish a very useful purpose in acquainting the American people with some of the more intangible aspects of their Marine Corps.

LIEUT. GENERAL E. W. SNEDEKER
Commandant
Marine Corps Schools
Quantico, Va.

'ON THE BEACH'

Sirs:

In "Dire Drama on the Death of the World" (LIFE, Nov. 30) you concede that the movie, *On the Beach*, "will be controversial" politically, fatalistically and morally. But there is no suggestion that it might be controversial as to facts. Your readers might assume that the film depicts a realistic situation in which a whole continent is supinely resigned to death from nuclear fallout.

As director of the New York State Civil Defense Commission, I challenge anyone to produce reasonable evidence that any conceivable degree of impending fallout could wipe out the people of a whole continent or even a village, provided simple, known precautions are taken.

As little as three feet of earth will reduce the effect of fallout by 99.9%, or more. Fallout is manageable and people do not have to die.

C. R. HUEBNER
New York, N.Y.

CHEAT IN MEAT


Sirs:

Shakespeare might almost have had the jovial butcher of "A Big Cheat in Meat Exposed" (LIFE, Nov. 30) in mind when he wrote in *Hamlet*:

"Meet it is I set it down
That one may smile and smile, and be a villain."

RUTH S. PEROT
Buffalo, N.Y.

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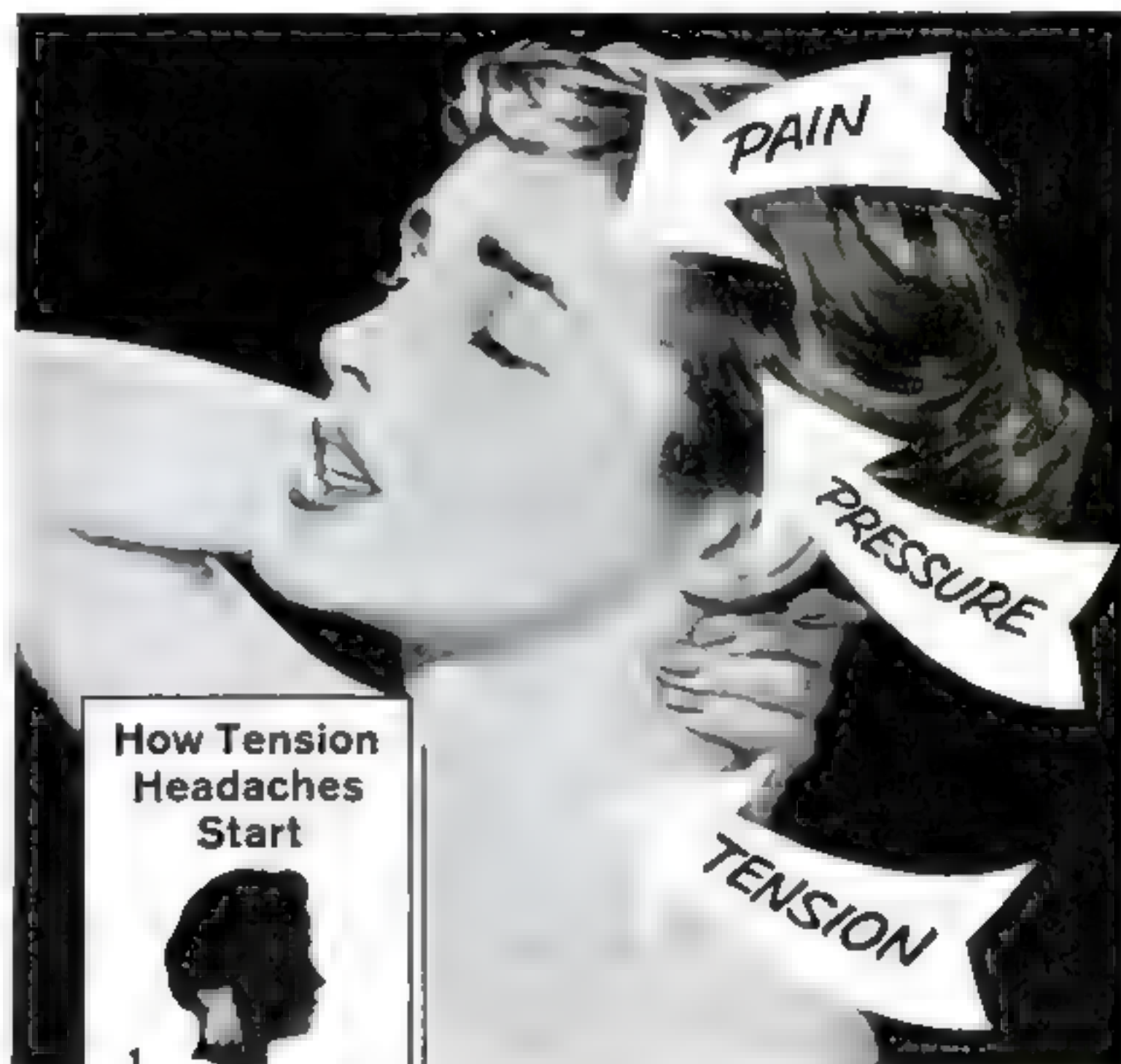
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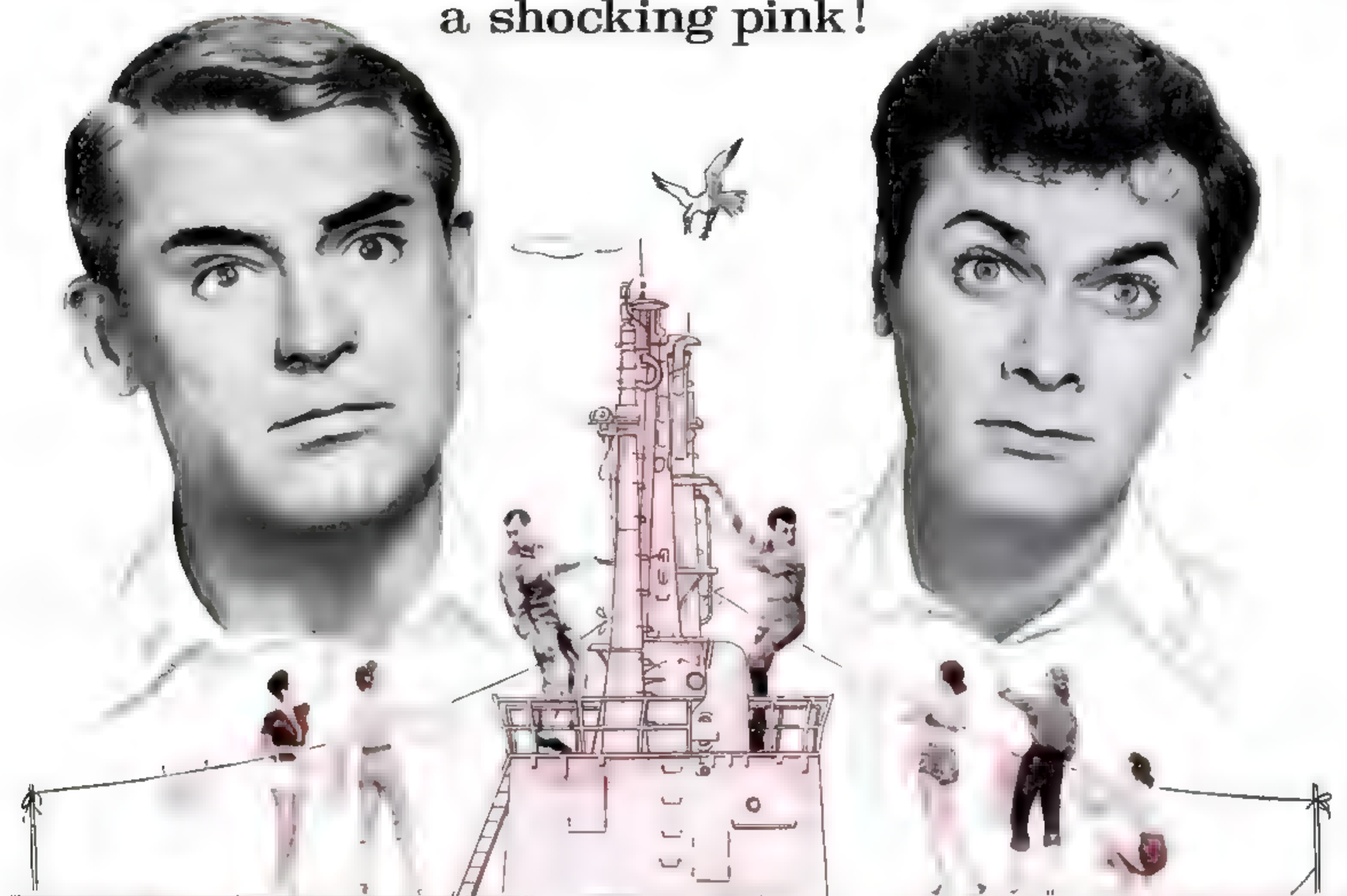
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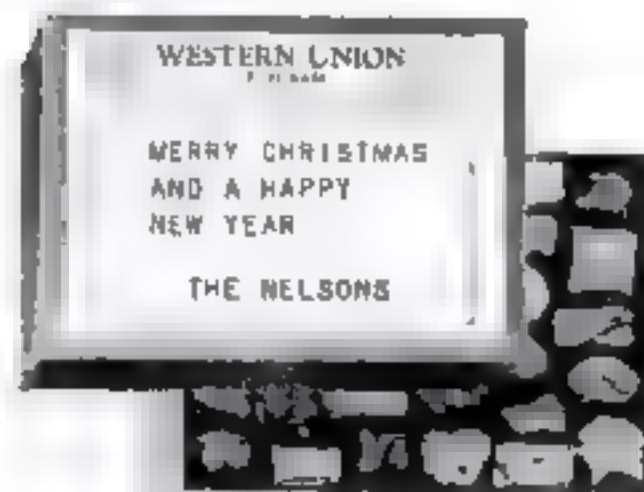
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THE SIGN REFLECTS THE ADULATORY ATTITUDE OF NEW DELHI'S WELCOME AS A POLICE CAR PLOWS PAST THE CROWDS GATHERED TO GREET THE PRESIDENT

WITH IKE TO THE ENDS OF THE EARTH THE TRIUMPHANT PILGRIMAGE



HIS STAFF ON PLANE between Rome and Ankara includes son John (right) and U.S. Turkish expert Leon Cowles in President's cabin discussing schedule.

The American had come on a pilgrimage of peace and, from the depths of their own troubled hopes, the people answered him with passionate adulation. The watching world was witness to a stupendous and heart-lifting fact: President Eisenhower's journey had become a triumphal progress the like of which no U.S. President, or any other prince or potentate in history, has ever achieved. From Rome to New Delhi, the Pope, presidents and rulers, statesmen and, above all, simple people by the hundreds of thousands warmly and thunderously hailed the President's—and America's—message of goodwill to men (*see Editorial, p. 30*).

He had set out with his son John and daughter-in-law Barbara (*opposite page*) on two missions. In Europe he planned to do a fence-mending job on NATO in preparation for the West's year-end meeting in Paris. In Asia, as he put it, he hoped to "interpret America to other peoples . . . a little bit more accurately than is sometimes done." What with a friendly ear for an ally's problems here, a mention of economic support there, the President handled all the diplomatic tasks in a businesslike way.

But his personal triumph soared far beyond expectations. He spoke, not only as President, but as a plain American and human being, whose concern for peace and the well-being of his fellow man is deep and touchingly evident. People everywhere instinctively understood this and welcomed him as the best image of America. Their response was the greatest experience—and the climactic achievement—of Eisenhower's life.



PRESIDENT'S UNOFFICIAL HOSTESS on tour, his daughter-in-law, Barbara, waits in Vatican for audience with Pope John XXIII. She wears veil she brought

from Washington for the visit. She and her husband, Major John Eisenhower, remained outside while the President and the Pope had half-hour private talk.

CONTINUED



THE PRESIDENT AND THE POPE, after private discussion, continue their conversation in the Vatican library. Now President is joined by Barbara and

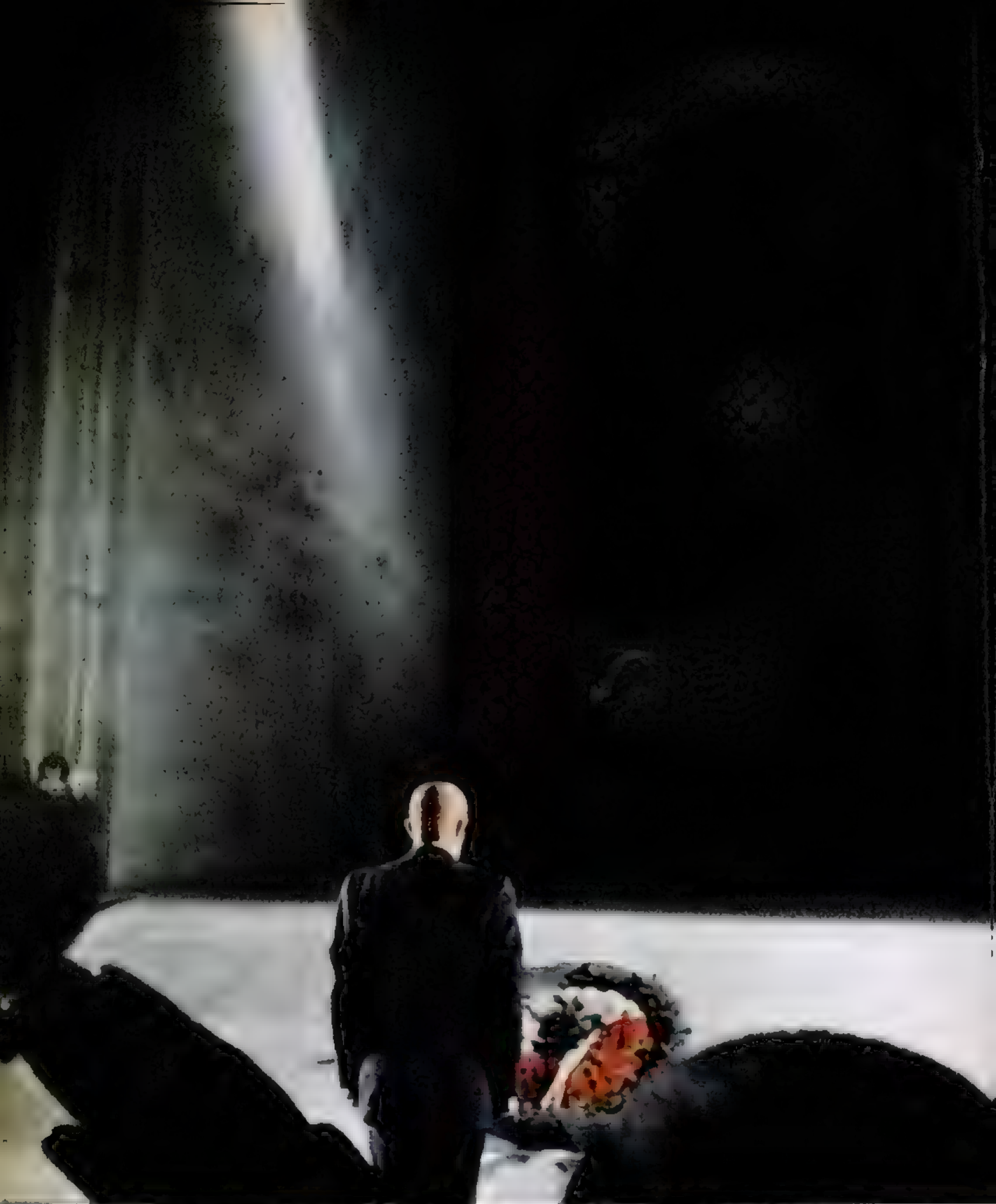
her husband John. President's interpreter, Lieut. Colonel Vernon Walters, is at left. Behind Pope John are Monsignor Antonio Samarè, secretary of the Holy



Congregation for Extraordinary Ecclesiastical Affairs. Monsignor Thomas Ryan, who has been teaching the Pope English, and Monsignor Mario Naselli Rocca, a

chamberlain. Pope John surprised the group by reading a short speech in English, after apologizing for his poor pronunciation. Eisenhower said it was fine.

CONTINUED



AT TURKISH HERO'S TOMB, Eisenhower stands in lonely silence before a wreath of carnations he placed in Atatürk's massive mausoleum high on a hill overlooking Ankara. The President came at dusk when the monument was

outlined by spotlights. Atatürk, the father of modern Turkey, ruled country for 15 years after World War I. His reforms, including the emancipation of women, swept away customs of the Ottoman Empire, laid a framework for democracy.



ON OPEN-TOP TOUR of Ankara Eisenhower rides along Ataturk Boulevard, the main street of Ankara. With him in the car, which once belonged to Ataturk, is President Celal Bayar of Turkey. Crowds shouted, "We like Ike" in English

and one group waved homemade sign saying "Welcome our Great Friend". The President called the greeting "stupendous". Festooned arch, one of 12 especially made for the occasion, bore slogan, "Peace without security is no peace."



CROWD AT KARACHI packs balconies on the mile-long Eisenhower parade route that led to Pakistan president's house. Spectators who paid from \$1 to \$10 for space on balconies shouted, "President Eisenhower *zindabad* (long live)."

BANQUET ON LAWN for Eisenhower party is given by President Mohammad Ayub Khan in spacious tent richly decorated with Oriental rugs. Eisenhower and Ayub are at table in center background, being served by bevy of turbaned waiters.





SMILES OF AFGHAN VILLAGERS, CALLED OUT BY CHIEFS TO WELCOME PRESIDENT, BEAM AT IKE ON 38-MILE ROUTE FROM AIRPORT TO ROYAL PALACE IN KABUL

POMP IN KARACHI, SMILES IN KABUL



ROYAL CUPBEARERS in smart uniforms bring trays of hot coffee to fend off chill at Kabul airport.

After Rome and Ankara, where he talked defense problems with Celâl Bayar, the president of a tough NATO partner, Turkey, President Eisenhower moved to the exotic East. In Karachi (opposite page) he met a new chief of state, Pakistan's benevolent dictator President Mohammed Ayub Khan (see cover). After a lavish welcome, he enjoyed a sumptuous visit including a helicopter tour, a spot of cricket and a fine show of Pakistani horsemanship.

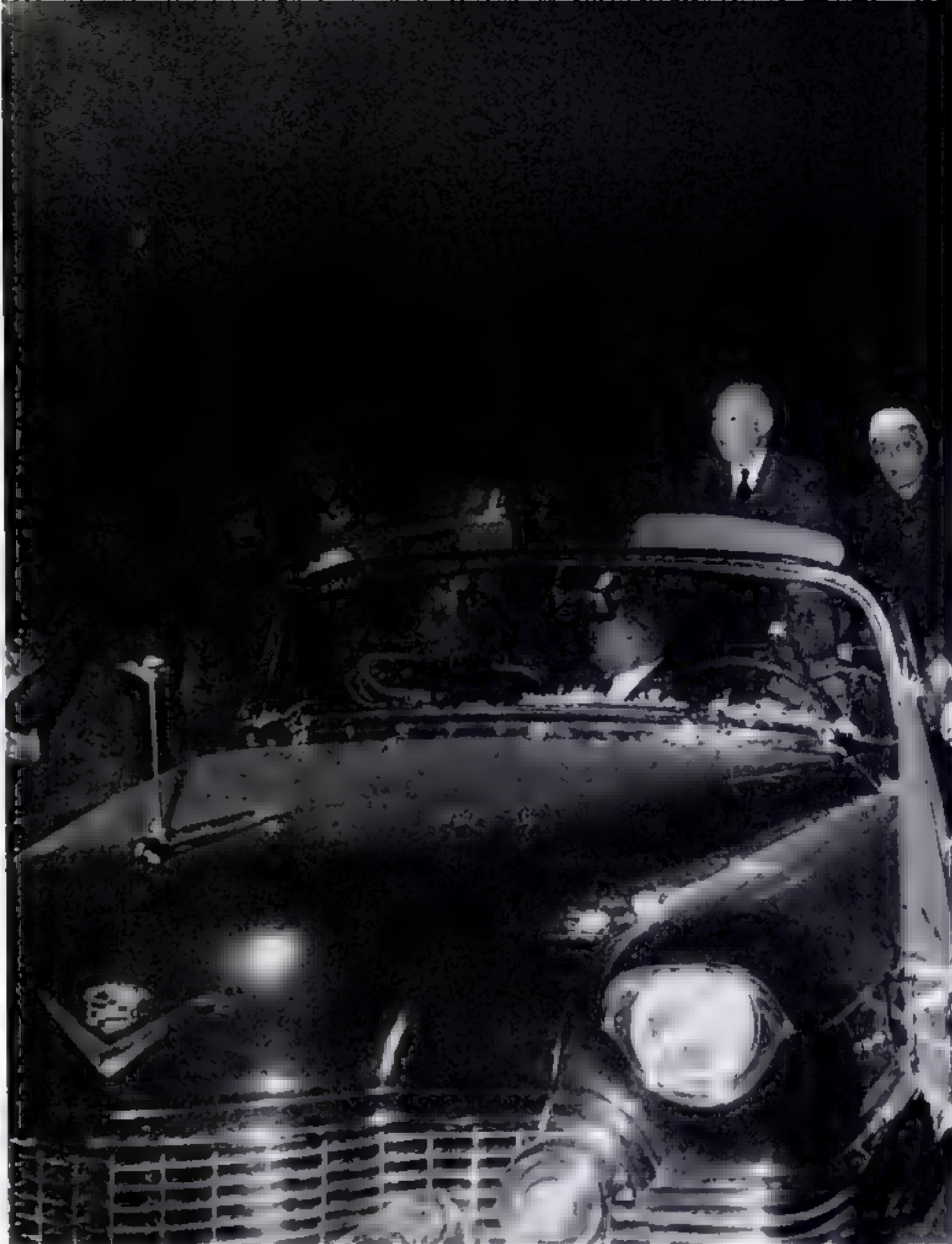
From Karachi's heat he flew to the chill, mountainous land of Afghanistan. Unlike Pakistan, which is pro-Western, Afghanistan has seemed to lean toward Russia. Ike's plane was escorted in by Russian-built MiG fighters. The road from the airport to the palace of King Mohammed Zahir (right) had been paved with Russian help. Nevertheless, Afghans chanted "Eisenhower, Eisenhower" and were pleased when Ike hailed them with a hearty "Salmute-Salaam" ("Long life") in an Afghan dialect with a heavy Kansas accent. His visit produced a diplomatic dividend: a strong statement by the king that his country, friendly to both East and West, will remain unwaveringly neutral.



ROYAL HOST Mohammed Zahir meets President at airport. Beyond are snowy Hindu Kush mountains.



EXECUTIVE SHORT CUT is taken by Nehru at airport after crowds delayed his arrival 20 minutes.



"EISENHOWER KI JAI" ("SUCCESS TO EISENHOWER") SHRIEKS CROWD LINING ROUTE FROM PALAM

OPENING EXHIBIT, IKE (LEFT) CUTS RIBBON AT THE MANY-DOMED U.S. PAVILION WHERE U.S. AGRICULTURE PROGRESS WAS SHOWN TO INTRIGUED CROWDS





AIRFIELD TO NEW DELHI AS PRESIDENT RIDES WITH PRIME MINISTER NEHRU ALONG JAMMED ROADWAY

'YOUR COMING . . . WILL BE A BLESSING'

The scene that night around Connaught Circus in New Delhi was jubilant and chaotic. Half a million Indians massed along the President's route from the airport, swirled and eddied around the President's car. Some danced by bonfires. Some howled "Eisenhower Ki Jai" ("Success to Eisenhower") or proudly called out what little English they knew. "Hello, hello!" or "Good morning." Bunches of marigolds and roses arched over the heads of police and fell upon the President, covering his head and shoulders until the petals had to be brushed off by secret service men. The car slowed to a crawl. Police prodded the crowd with bamboo sticks and rapped ankles to hurry things along. But it did no good. The 13-mile ride from Palam airport took an astonishing two hours and five minutes.

This frenzy of adulation, the emotional climax of the President's trip, was due in part to India's tradition of peace and pacifism. But it also was intensified by the crisis India faces today. Brutally threatened by Red Chinese attacks, Indians looked to Ike for support. They took heart when, addressing their parliament, he said, "I bring to this nation of 400 million

an assurance from my own people that they feel the welfare of America is bound up with the welfare of India."

As a tourist, Ike was able to watch graceful Indian dancers and work in a trip to the Taj Mahal. But state business continued. Whenever he spoke Ike had something important to say. Opening the U.S. pavilion at India's new agricultural fair, he called on the world to fight hunger. The pavilion's theme would be "the four words, Food, Family, Friendship and Freedom. These words are mightier than arms and bombs, mightier than machines and money, mightier than any empire. . . ."

Prime Minister Jawaharlal Nehru summed up the feelings which Ike aroused. "You are the leader of a great nation," he said. ". . . Sometimes there is something greater than honoring the head of a state or even a great man—that something which appeals to the heart of man. . . . Our greatest leader . . . was a man neither of wealth nor of military might, yet the millions of India bowed down their heads before him. So we have honored you. . . . I hope and believe that your coming here will be a blessing to us and a blessing to all."



LIVELY SMILE lights fiercely mustachioed face of special honor guard at President Persad's place



LOVELY SMILE flashes from dancer at state dinner as Ike is grateful for "a wonderful evening."



DISPLAYING SCOUT KERCHIEF. Eisenhower holds up the elephant-shaped scarf as he leaves with Nehru for luncheon at the prime minister's residence.

A group of Indian boys gave it to Ike during a visit to President's Press. Ike asked the elephant motif very much—maybe because I am a Republican.



LISTENING TO COEDS sing a Sanskrit invocation: "Meet together, talk together . . . so there may be thorough union among you." Eisenhower sits at

Delhi University commencement services where he was made honorary doctor of laws. In address he proposed interchange of students—on missions of peace.



A LOOK AT THE WORLD'S WEEK



WINNER IN A SQUEEZE

A fat-squeezed New Orleans Mayor DeLasseps Morrison, who led Louisiana's Democratic gubernatorial primary and was favored in run-off Earl Long, lieutenant governor—and later, lost.



LUCKY SURVIVOR PULLED ASHORE IN A GIANT STORM

Roped through the surf in a breeches buoy, one of 17 crewmen comes in from the Finnish freighter *Anna*, grounded off the Scottish coast by a giant six-day Atlantic storm. But it

took 26 hours to coax the grief-stricken captain ashore. Off Europe's coasts, gale-whipped, house-high waves sent six ships to the bottom, disabled many and claimed more than 100 lives.



HONOR FOR BRAVE CHORINE

Lydia Lyon, a toast of the Folies-Bergère chorus line, was now the toast of France as a national heroine. For spy work in the World War II Resistance, she will get the Legion of Honor.





↓ RAIN OF ROCKS ON A PICKET LINE

With violence reminiscent of the labor-management wars of the '30s but rare today, furious pickets at the Wilson & Co. plant in Albert Lea, Minn., rained rocks on the union workers running the line by car. Finally the National Guard brought uneasy order but closed the plant.



LAST DESEXING SHOTS FOR CHICKS

No longer will chickens be lined up to be shot with a hormone named stilbestrol which desexes them, makes them succulently fat. Because tests show stilbestrol can cause cancer, Health Secretary Arthur Flemming banned its use; poultrymen took treated chickens off the market.



COMELY TEAMMATE FOR THE SHAH

In the final days before her marriage to the Shah of Iran, 21-year-old Farah Diba found that her athletic skill (LIFE, Dec. 1) came in handy. At a game of volleyball, which they played in the gym of her mother-in-law's palace, Farah was a highly competent teammate for the Shah.

IKE'S TRIP IS HIGH POLITICS

Is this trip necessary?

Such, in effect, is the burden of criticisms which Acheson, Stevenson and other Democratic leaders have been making of President Eisenhower's 22,370-mile goodwill tour. "Locomotion," snorts Acheson through his crisp mustache, "seems to have taken the place of policy and action." Adlai, in a milder deprecation, feared people might overestimate the trip's effectiveness in solving world problems.

Certainly it would be wishful thinking to expect much more than goodwill from Eisenhower's journey, unprecedented though it is in both its scope and the triumphant welcomes he has been getting everywhere (see pp. 16-27). And it is also unquestionably true that locomotion is *not* policy, any more than a rabbit is a groundhog. So we can be grateful to our Democratic friends for pointing out all these truisms.

But there is also something that needs to be pointed out to them, namely, a *new dimension* of international politics which they have omitted from their estimates of the value of Ike's trip. What once would have been unthinkable—for a head of state to appeal directly to the peoples of other nations—has now become a built-in part of the cold war, as typified by Khrushchev's own global rambles. Of course the President has neither time nor opportunity for detailed diplomacy on such a swift journey. But what the journey does provide him is the forum for stating America's broad principles and objectives, a function uniquely the President's own. Diplomacy is, and will remain, a key part of international politics, but so is the statement of great principles—a rather large fact overlooked by flyspecking, if able, technicians like Acheson.

For what these statements express is that "decent respect to the opinions of mankind" of which Jefferson spoke, and their immeasurable appeal is to that tremendous force of public opinion which not even Khrushchev can ignore. You may be sure the

fact was not lost on Khrushchev that Ike's popular reception in New Delhi eclipsed his own; more than a million people went almost berserk in their adulation for a soldier-hero, who, having liberated men from the tyranny of fascism, seeks now to free them from hunger, oppression and war. His tumultuous receptions are themselves the most direct expression of world public opinion, of mankind's own "decent respect" for what America seeks and stands for.

Adding to Khrushchev's oft-repeated message of "peace and friendship," the President called for two indispensable other ingredients—freedom and food, pledging his utmost to see that the world's have-nots attain all four. At the same time he set forth what may become the most important legacy of American policy in the international politics of a shrinking and explosive world. And that is, simply, that neither peace nor friendship nor food nor freedom can have meaning save in a world made stable by the rule of law. As he well put it:

"The time has come for mankind to make the role of law in international affairs as normal as it is now in domestic affairs. . . . A reliable framework of law grounded in the general principles recognized by civilized nations is of crucial importance in all plans for rapid economic development . . .

"The law is not a concrete pillbox in which the status quo is armed and entrenched. On the contrary, a single role of law, the sanctity of contract, has been the vehicle for more explosive and extensive economic change in the world than any other single factor . . . a system of law welcome to all peoples . . . will mean for the world the rule of law—and an end to the suicidal strife of war."

If locomotion is not policy, nevertheless no greater principle could be proclaimed as America's purpose toward the world, for it is a bridge that can provide not only a passage to India but to peace on earth and goodwill among men.

CATHOLICS AND U.S. DEMOCRACY

Bishop Pike's article on page 79 throws lots of light on the controversy over whether a Catholic should be President. We here add a gloss on what to us is the bishop's most interesting point. It has to do with Rome's old credo that "error" has no rights, which is alien to the U.S. constitutional doctrine that everybody has equal rights.

Most American Catholics, says Bishop Pike, stand with the Constitution rather than the allegedly "official" Roman credo on this point. American Catholics believe that the religious freedom which protects their Church (along with others) is a sound and valuable political principle and not just a convenient and perhaps temporary "stratagem" for religious peace. If Pike is right, might not Rome itself conceivably some day endorse the American Catholic view? We suggest a reason that *might* come up.

American political democracy and religious toleration are profoundly different from those European versions which caused the rift between Rome and modern liberalism. European democracy, especially as shaped by the French Revolution, acknowledged no higher authority than itself; the will of the people sanctioned a virtually unlimited sovereignty of the democratic state. This claim of absolute state sovereignty was the root cause of Rome's quarrel with European democracy. Although the Roman church accepted great privileges when established by absolute monarchs, its own theory of Church and State was a *division* of authority, a doctrine known in medieval times as "the Two Swords." Rome has lived with so many forms of government in the last 1,900 years that it regards them all as transient and commits itself to none. But the one kind of government it cannot approve is absolutist government, whether democratic or not.

In medieval Catholic Europe, limits on royal sovereignty were imposed by natural law and the requirements of justice. In the American system, unlike the modern European, the very address of sovereignty is hard to locate, it being divided among the federal and state governments and "we the people." And *limits* on sovereign power are built into our system, symbolized by the Constitution and its checks and balances, and by the supremacy of law as declared by the Supreme Court.

There is another difference. Although our democracy (like the French) divorces Church and State, ours never contemplated a divorce between religion and society. On the contrary, the Founding Fathers feared that the people might lose their liberty if they ever lost the knowledge that they owed it to God. The right of private conscience meant that all creeds, including atheism, have equal legal standing; but all the official breaches in Jefferson's "wall of separation," as well as the words of the Declaration of Independence, assume that God rules the conscience of the majority to whom we trust our political decisions. The idea of a wholly secular society is as "un-American" as the idea of an established church.

Church and State in Europe can endlessly blame each other for having started the quarrel of rival absolutisms. But that bloody burden of history never lay on America. We made a fresh start in which the old Church-State problem got a new and very fortunate solution. This solution, religious freedom in a religious society, has enabled all churches to thrive as nowhere else. Many European Catholics, perhaps most, still don't appreciate the uniqueness of our system. American Catholics may well press their reasons for being satisfied with it.

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TWO SCRAPPY 75-YEAR-OLD DEMOCRATS



BEAMING IN DIFFERENT DIRECTIONS, ELEANOR ROOSEVELT AND HARRY TRUMAN ACKNOWLEDGE APPLAUSE AFTER THEIR NATIONALLY BROADCAST DISPUTE

Harry and Eleanor argue about "hot-house liberals" at her 75th birthday party

Two 75-year-old former residents of the White House last week gave a gilt-edged gathering of prominent Democrats a lively demonstration of united apartness in politics. The setting was in New York's Hotel Waldorf-Astoria where some 1,300 party faithful had paid \$100 each to honor their spiritual den mother, Mrs. Eleanor Roosevelt, at a birthday dinner.

Drawn by the gathering were most of the leading Democratic presidential possibilities—Stevenson, Kennedy, Symington, Humphrey, Brown, Meyner, Williams (Lyndon Johnson was pointedly absent and so was Tammany Boss Carmine DeSapio, who has been feuding with Mrs. Roosevelt's New York liberals). There to present them formally in what Stevenson called "the Democrats' 1960 style show" was Harry S. Truman. The former President's friendly introductions were threaded with a theme of high-minded party harmony. But, as he prepared finally to present the guest of honor, Mrs. Roosevelt, Harry reared back and struck a resolute discord.

"Hothouse . . . johnny-come-lately, well-fed liberals," he bristled, are hurting real liberalism and easing the way for reaction. Though he pointedly excluded his immediate listeners from the target area of his remarks, many Democratic diners—among them Mrs. Roosevelt—detected the smack of a flung gauntlet.

In the tones of a tolerant parent, Eleanor Roosevelt demurred "I know we need a united party," she said evenly. "But it cannot be a united party that gives up its principles . . . I welcome every kind of liberal. . . ."

The exchange set the whole party buzzing but did not obscure a significant fact. At the dinner Adlai Stevenson confirmed an impression recently noted: that he has lost most of his reluctance to run again. Among candidates he was speaking star of the evening. In her newspaper column Mrs. Roosevelt—Adlai is a favorite of hers but emphatically not of Truman's—contentedly noted, "No one received the ovation which was accorded Adlai Stevenson."



IN A SHOW OF HARMONY distinguished guests applaud Truman as he walks up to take over the rostrum from Toastmaster Thomas Finletter (second from

right). From left are former Governor Averell Harriman, New York Mayor Robert Wagner, Mrs. Roosevelt, Adlai Stevenson, New Jersey Governor Robert Meyner.



IN MOMENT OF INTIMACY, Truman confides something to Stevenson on platform. Truman introduced Stevenson as "a gifted voice" in party, national and



world affairs. Stevenson responded by looking around at the other candidates and protesting his inclusion in "this company of handsome, hairy young men."



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The festive fifth of Four Roses comes superbly gift-wrapped — with famous eggnog recipe tucked inside.



LONDON ALIT WITH LUXURY

Mirroring a prosperity few living Londoners had ever known, the city's famous Regent Street, where some of the most elegant shops in all England are concentrated, was brilliantly alight for Christmas. Never before had fashionable London been so richly adorned for the holidays. The central focus of the breathtaking display was the tremendous chandeliers,

25 feet high and 10 feet wide, that were strung along the street. This is the first time such electrical lighting over the street has ever been allowed by the London County Council who gave permission for the display after being shown it was completely fireproofed. After Christmas the 700-bulb chandeliers will go on sale to any homeowner who feels he can find a use for one.



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When you catch a cold, your doctor will tell you to get plenty of rest—and drink extra “forced liquids.” Best way to do that is to drink lots and lots of grapefruit juice. Now, canned grapefruit juice from Florida provides you with an alkaline reserve, along with an extra

“forced liquid” intake. It also gives you plenty of Vitamin C, in combination with other vitamins and minerals. And, of course, Florida grapefruit juice gives you energy *naturally*.

So remember: When a cold catches *you*, fight it the *natural* way—with glass after glass of delicious, refreshing canned grapefruit juice from Florida!



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Vitamin C*



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The Resplendent Works in an Age of Burning Faith

EARLY CHRISTIANS ENRICHED
THEIR CHURCHES IN RAVENNA
WITH MOSAIC MASTERWORKS

Within the ancient and forbidding Italian town of Ravenna, the fervent spirit of early Christianity gleams with unworldly splendor. Saints, prophets, earthly rulers and angelic hosts people the churchly interiors like glittering ghosts, their stern faces and stately forms enshrined in mosaics of awesome beauty. When the mosaics were created 14 centuries ago, they embodied a burning faith that ruled the life of everyone. Today these images are more than the embodiment of religious concepts. They are the symbols of a great crisis of Western civilization, a crucial era in which Ravenna was the crossroads of history.

In 402 A.D., fleeing from the barbarian invasions, the emperor of the West Roman Empire took refuge in Ravenna. Hemmed by a marshy plain and the waters of the Adriatic, Ravenna was well protected on the land side but accessible by sea to Constantinople, the capital of the East Roman Empire. As battles raged beyond Ravenna's walls, a series of majestic monuments to the Christian faith began to rise within. Church after church sprang up, and with them the ancient art of mosaics burst into new glory. For no other medium could provide the bright magnificence which the early Christians wanted for their sacred buildings. Mosaic art enabled them to embellish the walls with gold and precious stones until the domes



and arches scintillated in the shadowy surroundings.

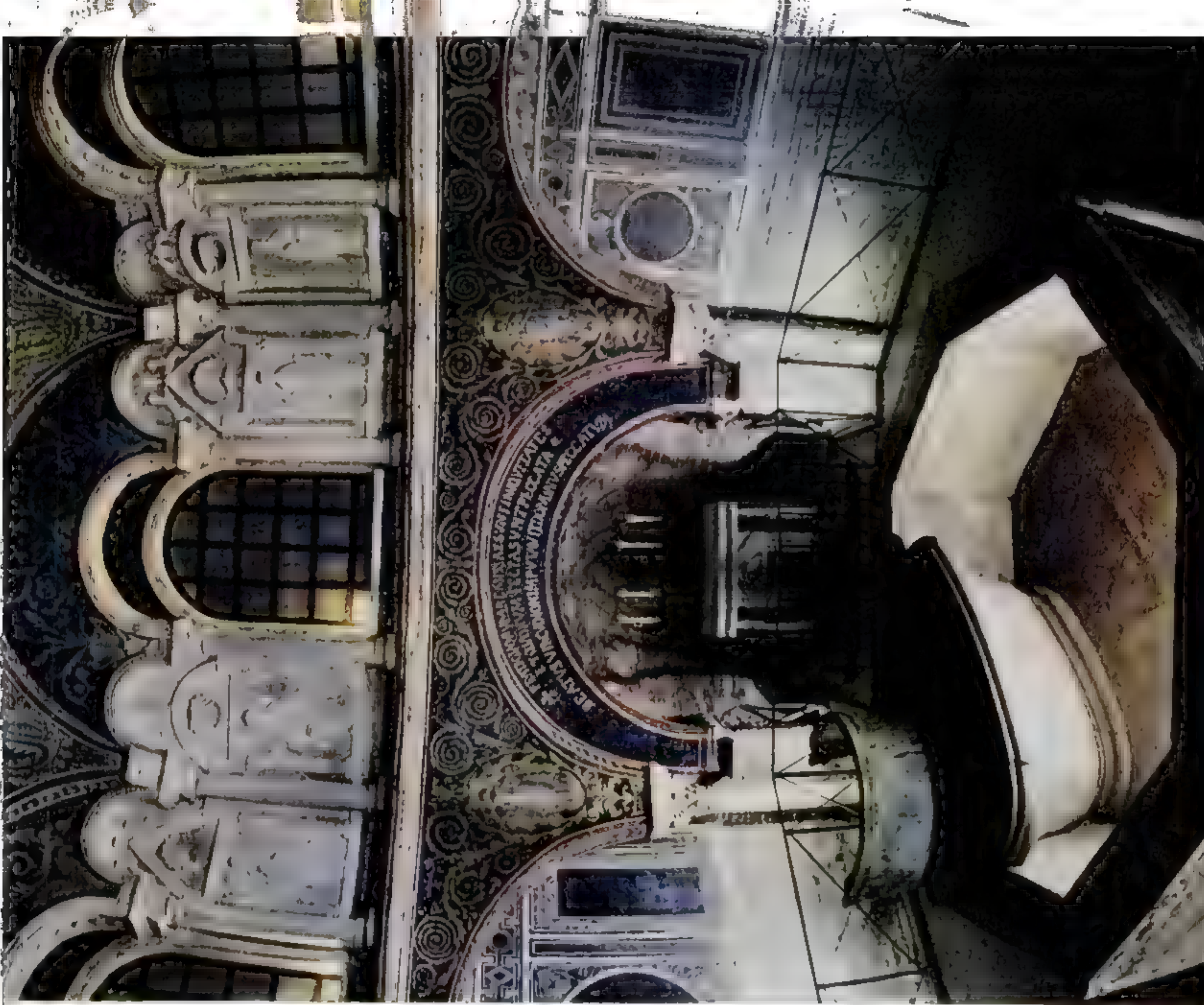
To modern visitors, these buildings, like the cathedral baptistry shown here, present an austere and enigmatic appearance. But to early Christians they seemed alive with the Holy Spirit. The vivid images emblazoned in mosaics were mystical presences who linked men to God. To recapture some of the mystery and wonder which moved these worshippers, LIFE's Dmitri Kessel photographed five of the world-famous buildings in ways that have never been tried before. Using special cameras and lighting techniques, he caught their elusive shimmer and spectacular sweep in the photographs reproduced on these 16 pages.



OCTAGONAL BAPTISTRY WAS BUILT IN FIFTH CENTURY

Dome soars 40 feet over font of baptistry, seen here in 140° view. At top is scene of Christ's baptism. Surrounding scene is procession of the Twelve Apostles.

Photographed for LIFE
by DMITRI KESSEL







A pearly luster enriches the jewelled collar and diadem of Empress Theodora who holds wine chalice in preparation for Eucharistic

ritual. A bewitching courtesan before her marriage, she became a harsh and unscrupulous power in affairs of the Church and empire.

Imperial Deputies of God

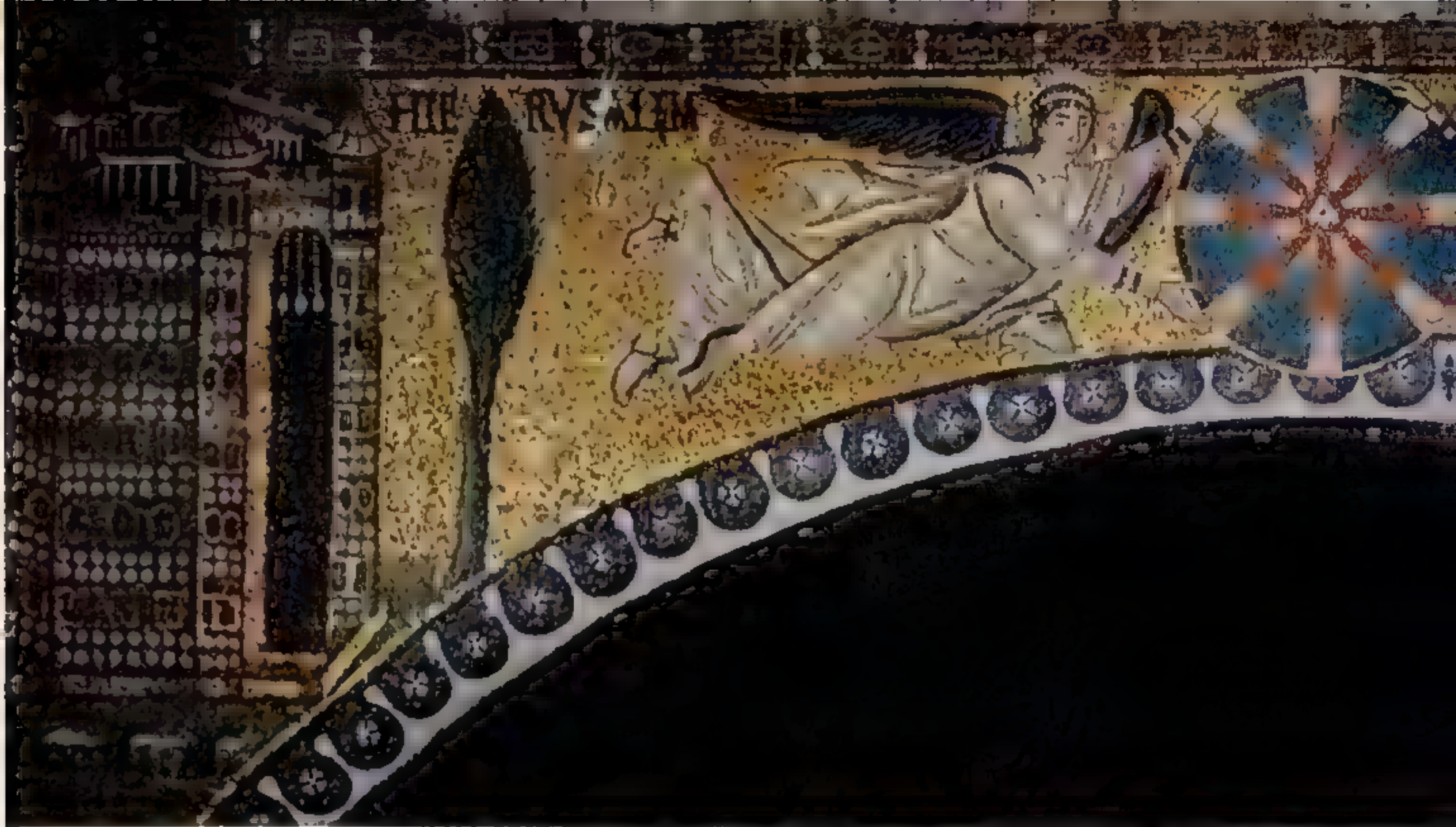
As the stern and ruthless upholder of the orthodox Christian faith, the Emperor Justinian (*left*) dominated Ravenna—and all of the Mediterranean world—for more than a quarter of a century. From the beginning of his reign until his death in 565 A.D. he sent his armies into Italy, Spain, Africa and Asia Minor to vanquish the heathen and infidel invaders. In the midst of these wars he undertook the construction of great churches like Hagia Sophia in Constantinople and the consolidation

of centuries of Roman law into the renowned Justinian Code

To his subjects, however, Justinian was not just an earthly ruler. He was the appointed representative of God, a figure of haloed sanctity. Thus, when he had himself and his wife Theodora (*above*) portrayed in Ravenna's sumptuous church of San Vitale (*shown here and on the following pages*), he was forcefully asserting his divine as well as his imperial dominion over that embattled province of the empire

His crowned head ringed by a halo, Justinian holds plate with Eucharistic bread to symbolize his priestly role. Companions are believed to be army commander (*left*) and chief of building program (*right*)

CONTINUED



Spanning entrance (*above*) of San Vitale's apse, two angels hold sphere which is a complex of symbols. Circle is a monogram of God and eternity. In its center is first letter of Greek alphabet, an emblem of Christ

who is "the Beginning." Eight beams symbolize Christ's resurrection eight days after entry into Jerusalem. At far left of mosaic is Jerusalem, representing Jewish church, at right, Bethlehem, the Christian church.

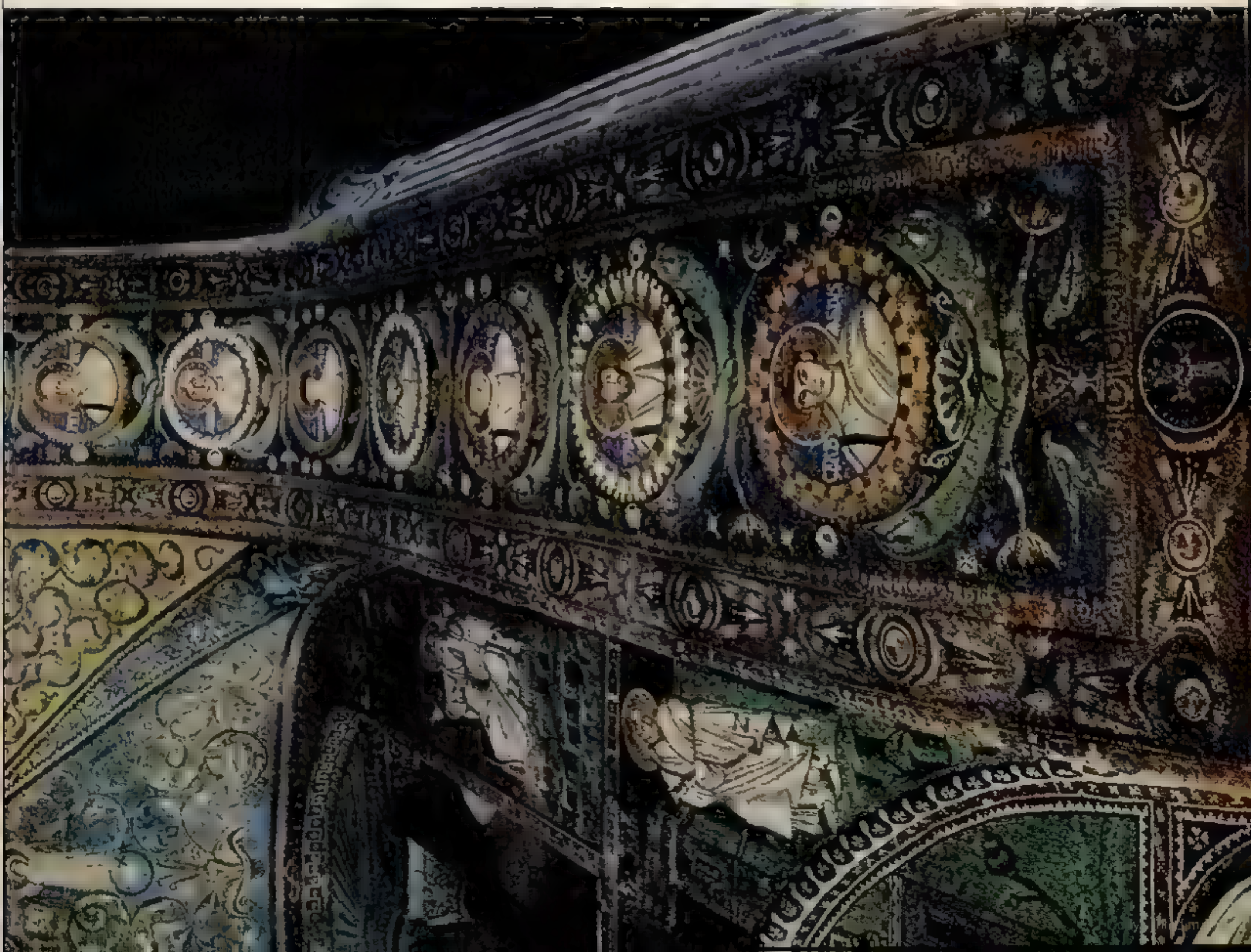




OCTAGONAL SAN VITALE WAS BEGUN IN 525

An ornate and sweeping panorama of San Vitale (*below*) is caught in a 140° view that looks upward to take in almost the entire surface of a 53-foot-high arch. At the top of the arch appears the head of Christ.

On either side, like beads in a necklace, the faces of the apostles and two saints are set in variegated medallions. In adjoining vault the Lamb of God (*bottom, center*) is enshrined in a garland supported by angels







BRICK MAUSOLEUM WAS FINISHED BY 450 A.D.

Sparkling Symbols in a Tomb

One of the oldest of Ravenna's great Christian monuments is the mausoleum built by Galla Placidia, sister of the Emperor Honorius who sought refuge in Ravenna. Galla Placidia herself was captured by the Goths and married their king, but at his death she was traded back to the Romans for 600,000 measures of wheat. Later she remarried, and when the emperor died without leaving an heir, she became regent for her son and virtual ruler of the Western empire.

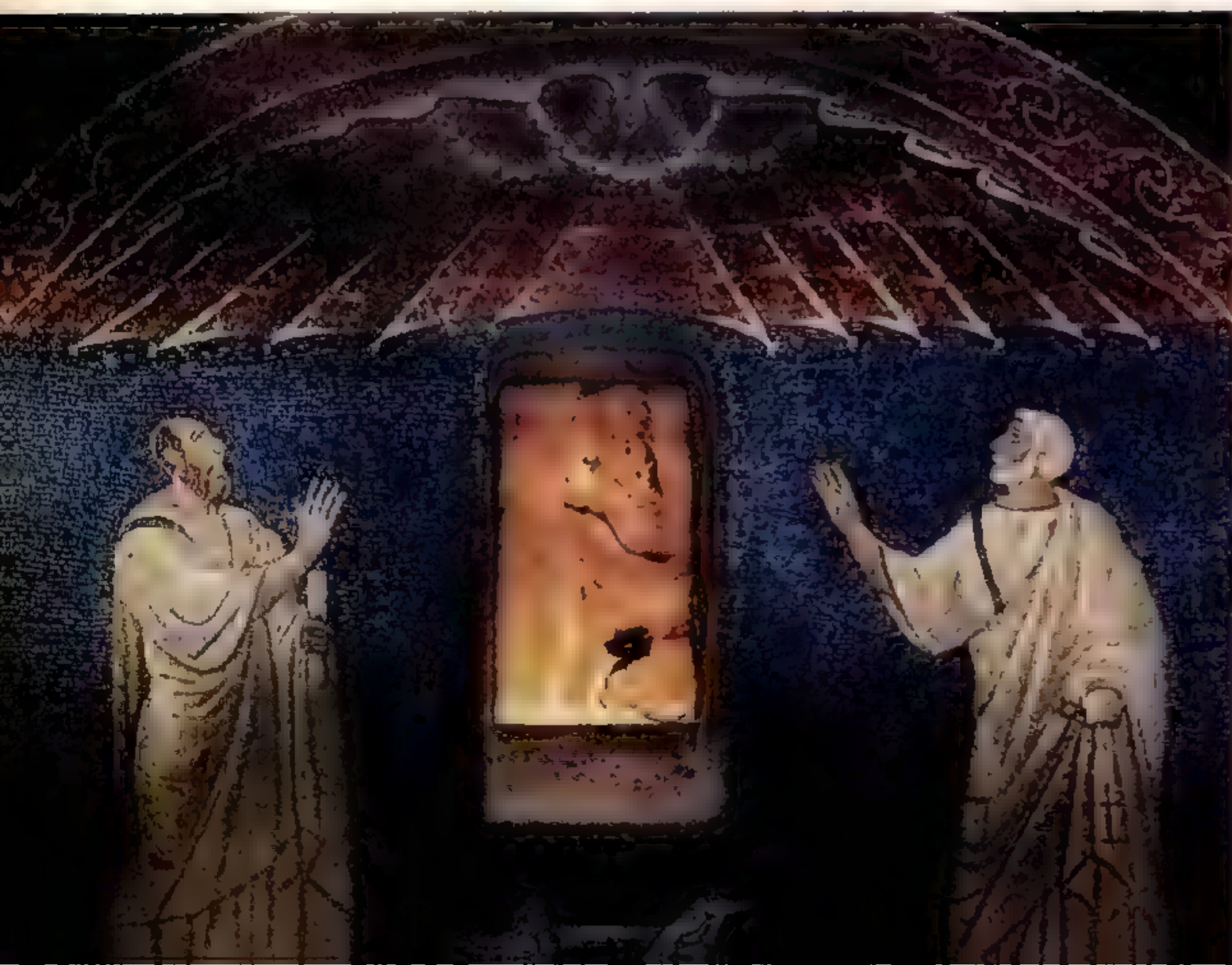
A devout Christian, Galla Placidia dedicated much of her reign to erecting church buildings. But the tiny cross-shaped chapel probably built for her own tomb is her jewel. Spangled with stars that seem to spin in the blue mosaic heavens of the vaults, it is vibrant with Christian symbols (*left*) and the rapt images of saints (*next pages*).

Winged lion, the symbol of St. Mark, "flies" amid the stars of the central vault. This close-up shows how pieces of colored and gilded stone were placed in plaster at uneven angles to catch shifting light.

CONTINUED



Elysian scene of Christ as Good Shepherd is framed by patterns of small vault, 10 feet wide, 15 feet deep. Pastoral image of Christ was taken over from Romans who used shepherd as symbol of the emperor.



Standing beside window of translucent alabaster, St. Peter (right) and St. Paul look up in wonder at Dove of the Holy Spirit. The individualized faces and poses carry on realistic tradition of Roman art.

As fire licks the grill on which he was martyred, St. Lawrence stands triumphantly by, his undulating robes suggesting his own spiritual excitement. In bookcase at left are volumes of the Four Gospels.





A Golden Host of Saints

Down the long walls of the basilica of Sant' Apollinare Nuovo, saints and martyrs form processions to worship Christ and the Virgin. Against their dazzling gold backgrounds they seem, in the words of the poet Yeats, like "sages standing in God's holy fire."

These mosaics were begun under King Theodoric, a Gothic chieftain who conquered Ravenna in 493. Though a barbarian, Theodoric was also a Christian and he built Sant' Apollinare as his chapel. A half century later the church was altered. By then the traces of Roman realism that marked the mosaics of Galla Placidia's day had given way to the rigid stylization that characterized the Byzantine style. Working from designs created, presumably, by master artists, the mosaic craftsmen produced these sedate chorus lines of saints standing in stiff, frontal poses, their ascetic faces dominated by large, staring eyes.





BASILICA HAS NINTH CENTURY BELL TOWER

Wearing bridal raiment, 22 virgin martyrs (whose names are inscribed over them) carry the crowns that are symbols of their martyrdom. At extreme right, the Three Magi reverently offer their gifts to the Madonna and Child (not shown in picture)

On wall opposite virgins a row of saints stands before Jesus and angels. Procession is led by St. Martin, to whom the basilica was once dedicated. These two pictures were photographed with Panon camera which gives carved effect to the straight walls.



A Glowing Sanctuary for Ravenna's Saint

A short distance from Ravenna, the basilica of Sant' Apollinare in Classe stands amid the fields. When it was built in the mid-Sixth Century, it was surrounded by a thriving town, the port of Classe, which was Ravenna's gate to the sea. The basilica was dedicated to St. Apollinaris who was the first bishop of Ravenna—appointed, according to legend, by St. Peter himself. A hardy and zealous man, St. Apollinaris survived countless tortures at the hands of



A blazing cross in a sphere of stars dominates the half-dome of the apse. This striking image was created to symbolize the Transfiguration of Christ, whose face appears in center of cross. Because they foretold

his coming, the Old Testament prophets, Moses (*left*) and Elijah (*right*), look on from celestial realm beyond cross. Directly below them are three sheep who represent the Disciples Peter, James and John, the actual

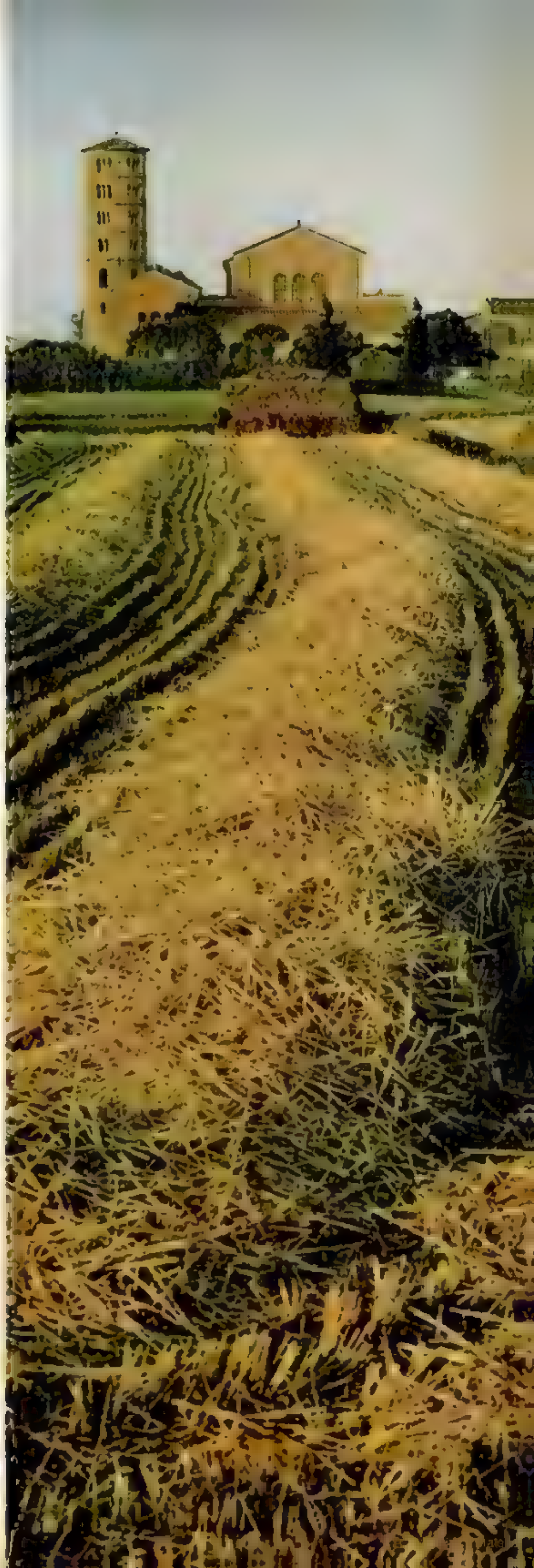
pagans until he was finally beaten to death, probably near Classe.

The cult of martyrs was a major aspect of the religious fervor that permeated the Sixth Century. To the citizens of Ravenna and Classe, the saint who once lived among them served to bring them close to the Divinity. To honor his holiness, they created for his church one of the most glorious mosaics of the age (*below*), a scene that is peaceful and benign yet vibrating with a mystical glow.



witnesses of the Transfiguration. Below cross stands St. Apollinaris amid lambs who symbolize apostles. The saint lifts his hands in gesture of crucifixion to remind beholder that he suffered martyrdom like Christ

RURAL PEACE ENVELOPS BASILICA AND ITS 10TH CENTURY BELL TOWER





In resplendent robes suggestive of an Eastern prince, the Archangel Michael stands at the entrance of the apse of Saint Apollinare. He holds a standard bearing the Greek inscription "Holy, Holy, Holy."

Radiant cross of the apse hovers above an altar in the nave, in this double-exposure photograph like the wondrous vision of Emperor Constantine who, in dark of night, beheld cross in a shining sphere.



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DEEP UNDER THE EARTH THE EXPLORERS FIND A NATURAL BATHTUB IN A SPARKLING CAVERN AND BALLADEER PAT BOONE RAISES HIS VOICE IN SONG.

Wonders Down at the Earth's Core

Among the glittering goodies in store for movie viewers this Christmas, *Journey to the Center of the Earth* ranks with the best. This version of Jules Verne's saga, made by Charles Brackett for 20th Century Fox, is all scientific fantasy and fun. It tells of a professor of geology who leads a little party of spelunking tyros deep into an extinct volcano in Iceland. For months they wander through wonders, nourishing themselves in mushroom forests, fighting monsters. Pat Boone as a geology student gets to sing in a fancy bathroom—the rose quartz cavern seen above. Then, boom, they are all blown up the chimney of an active volcano right into the soft safety of the Mediterranean Sea.

The film is full of pleasant things—fine performances by James Mason as the good and Thayer David as the mad scientist, appealing ones by Boone, Arlene Dahl and Diane Baker. And it never lets scientific verisimilitude get in the way of telling a good adventure tale.



SPILLED SPELUNKER Arlene Dahl lies awaiting attack by Dimetrodon, a beast of 200 million

years ago. Fierce Dimetrodon is actually a peace-loving iguana multiplied 12 times by camera magic.

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2. Pour in half a bottle of Bacardi, light or dark.
3. Now the secret that will get real raves from your guests is to add half a pint of whipped cream, and then chill in your refrigerator
4. Stir and serve with light sprinkling of nutmeg
Traditional, jolly and delicious. Serves 4 people three times!



Be a drink expert—look right on the back label of your Bacardi bottle for other famous recipes—and send 10¢ for 2 delightful food and drink booklets with more than 70 expert recipes



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THEATER

Katharine Cornell, Brian Aherne in Kansas . . .



TAKING THE AIR. Miss Cornell (left) and the Ahernes get out of their fancy bus near Emporia.

IN SHOW Miss Cornell acts Mrs. Patrick Campbell with whom Shaw had long literary flirtation. →



TWO BY TWO ACROSS THE U.S.A.

Two teams of bigtime stars have taken to the road this season like gypsies in gilt-edged caravans and are proving all over again that the country is full of audiences hungry for good theater.

One team, Katharine Cornell and Brian Aherne, is giving a two-man show called *Dear Liar*. They portray George Bernard Shaw and Mrs. Patrick Campbell and use the couple's famous love letters to make an entertaining evening of quips, quarrels and rarefied romance. The team travels in a glorified trailer called a Land Cruiser and has already played 38 cities, will play 28 more and cover a total of 18,000 miles before the tour ends next February. Carrying few props and substituting talent for

trimmings, they get to places that are hard to reach by public transportation and set up their show in schools, civic auditoriums and churches. This freedom of movement permits them to stop for roadside picnics and sightseeing—and also helps them clean up at the box office.

The other team, Bette Davis and her husband, Gary Merrill, is traveling by air-conditioned sedan and has brought the show, *The World of Carl Sandburg*, to 21 cities. When Merrill takes time out, next month, to make a film, Bette will continue the tour with Actor Cameron Mitchell. Using excerpts from the poet's stories, songs, verses and jokes, the team puts on a breezy, poetic vaudeville which shows off Sandburg at his best.

. . . Bette Davis and Gary Merrill in Virginia



PLAYING SCRABBLE in their car, Bette Davis and her husband Gary whiz along to Charlottesville.

WITH FIERY FURY Bette Davis acts cynical Negro trollop, from unpublished Carl Sandburg story. →



CONTINUED

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TWO BY TWO CONTINUED

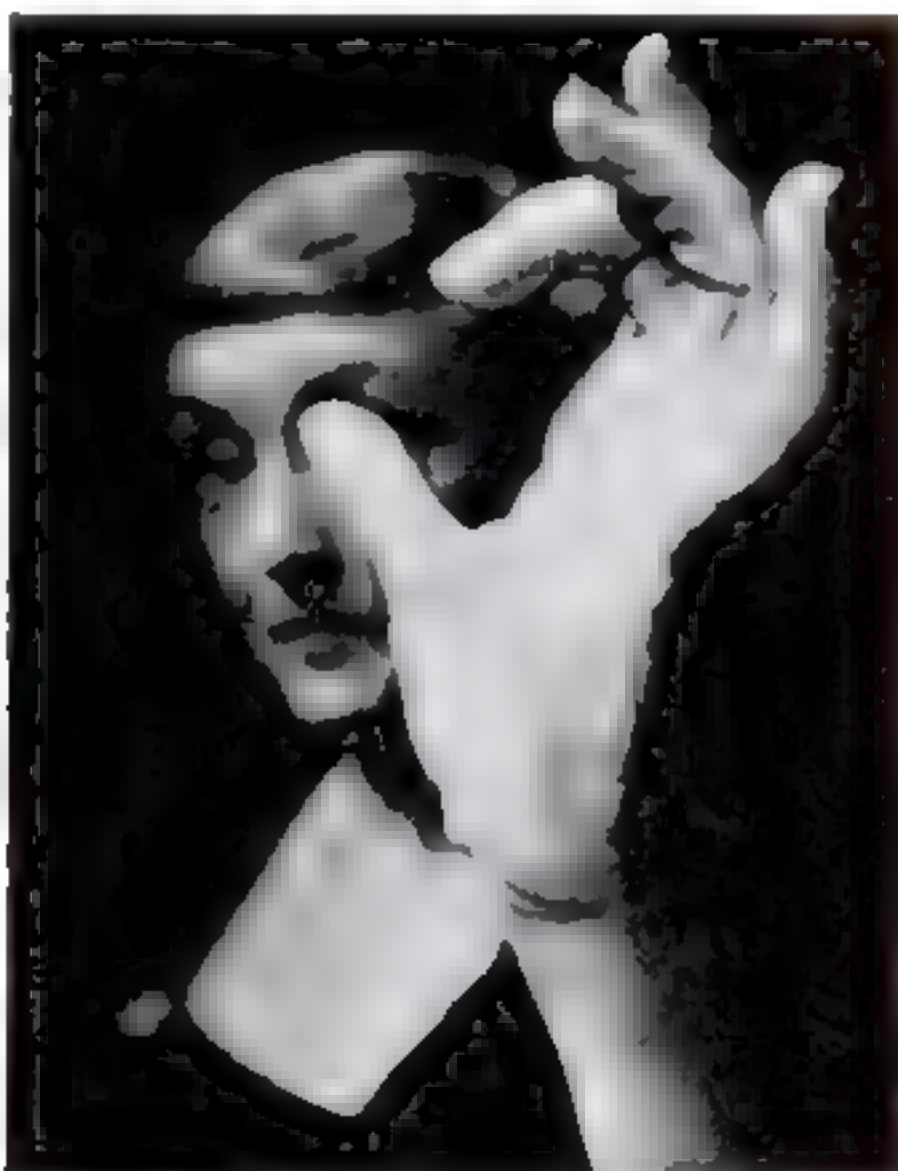
Bette Davis tells what fingers are meant for

Sprinkled through *The World of Carl Sandburg* are short unpublished verses and jokes which are simple almost to the point of ingenuousness. But in the words of Norman Corwin, the writer who put the show together, "Sandburg sees things differently . . . even the commonest things . . . he sees stories in them, fables, parables and high nonsense." About

tablecloths, for example, Sandburg writes, *On a fresh table cloth the first spot of soup is the icorst*, and *On a spick and span table cloth a big gravy spot feels important*. One of the show's most popular bits is Sandburg's tender little poem about fingers—a parable about different forms of usefulness—which Miss Davis delivers with deadpan charm and understanding.



*Each finger has its secrets.
The pointing finger is best at pointing*



*Crook one finger
and all the other fingers want to crook*



*Each finger has two knuckles, a thumb
only one knuckle, and they need each other*

Sometimes the fingers feel sorry the thumb is not a finger

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From Chesapeake Bay...*land of pleasant living*

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- A** Yardley's enchanting Red Roses fragrance is the keynote of this gift set of After Bath Freshener, Dusting Powder and 3 cakes of Guest Soap. **\$5.95**
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FOR HIM

- E** This big, handsome men's set has everything—After Shaving Lotion, Shaving Foam, Invisible Talc, Soap, After Shower Powder, Deodorant Stick. **\$7.50**
- F** Yardley's refreshing and very masculine new After Shaving Lotion, paired with Yardley's fine Deodorant Stick in a handsome gift set. **\$2.25**
- G** A favorite of men of the world around the world—Yardley's celebrated wooden Shaving Bowl of super-fine soap, with flask of After Shaving Lotion. **\$2.65**
- H** Yardley Shaving Foam, After Shaving Lotion, After Shower Powder—all in one good-looking gift set. A boon before breakfast. What man wouldn't want it? **\$3.75**

All prices plus tax.



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SUNLIGHT PASSING THROUGH THE ATMOSPHERE OF VENUS FORMS A HAZY HALO AROUND PLANET. IF THERE WERE NO ATMOSPHERE, THERE WOULD BE NO GLOW

TARGET: VENUS THERE MAY BE LIFE THERE

Balloon-borne scientists discover water vapor on the mysterious planet

Venus has long been an enigma to scientists. It is the planet most like the earth in size, mass and orbit. It comes closer to the earth (26 million miles) than any other planet. It is, except for the sun and the moon, the brightest object in the sky. But because it is always enveloped in an impenetrable blanket of clouds which totally obscures its surface from view, scientists know less about Venus than about almost any other body in the solar system.

Now a balloon-borne expedition has just discovered an exciting and highly significant fact about Venus: its atmosphere contains water vapor. This means that life—even as we know it on earth—may exist on Venus.

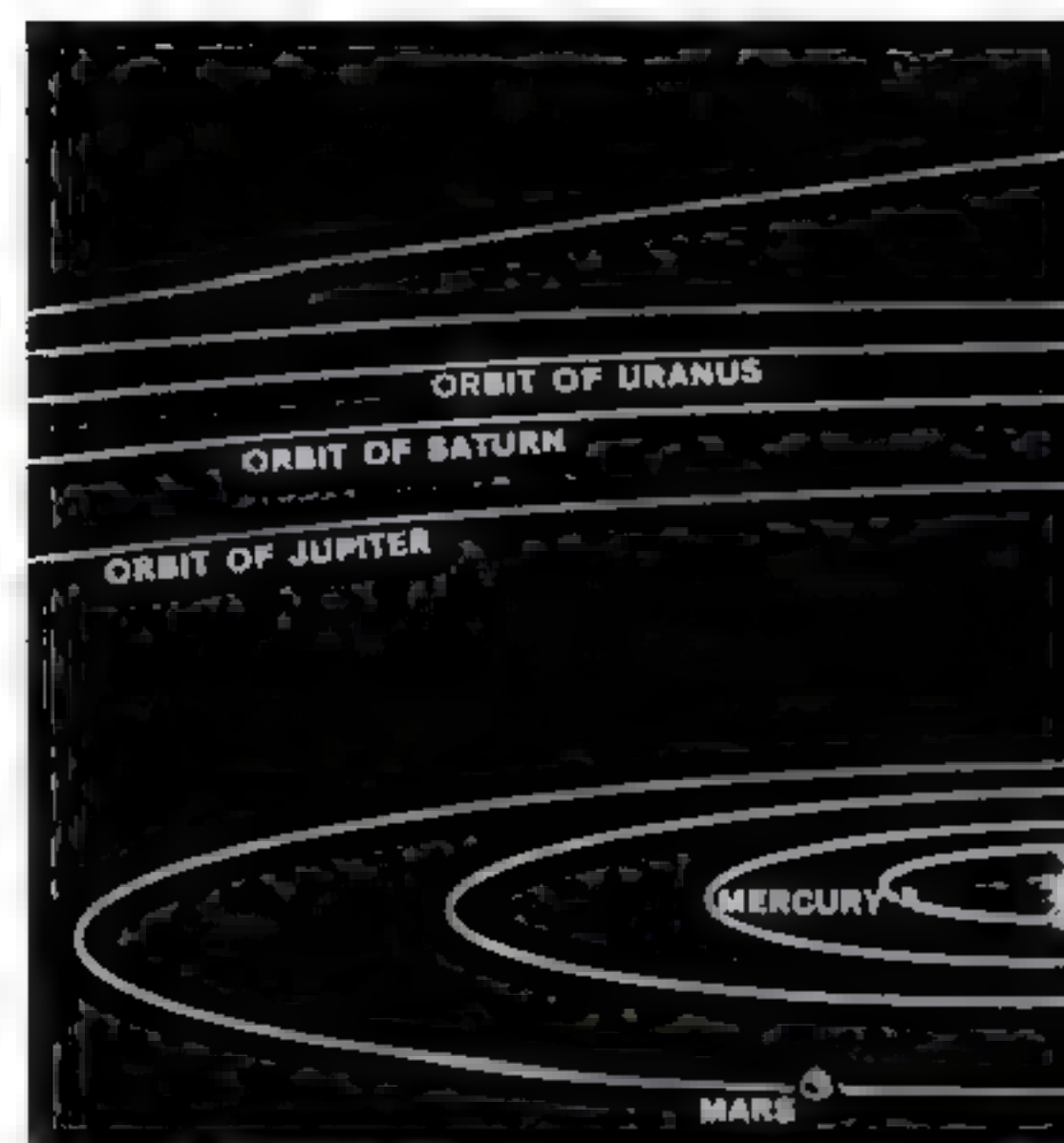
From photographs like the one above, taken at the Lowell Observatory in Flagstaff, Ariz. at a moment when Venus passed between the earth and sun, scientists have known that Venus has an atmosphere. The luminous halo around it, the glow of backlighting from the sun, would not appear unless Venus had an atmosphere. But finding out what is in the atmosphere, through spectroscopic analysis of the light from Venus, has been difficult because elements in the earth's own atmosphere confuse and distort the data. In a daring adventure, told in exclusive pictures on the following pages, a team of scientists rose above 98% of the earth's atmosphere to an altitude of 80,000 feet, and there they made their discovery.



PHASES OF VENUS in composite photograph show from top, planet fully visible when farthest

from earth, then gradually narrowing to crescent though looking larger as it approaches the ear-

TARGET: VENUS CONTINUED



ORBIT OF VENUS is shown in relation to orbits of other planets. Moving between the earth and

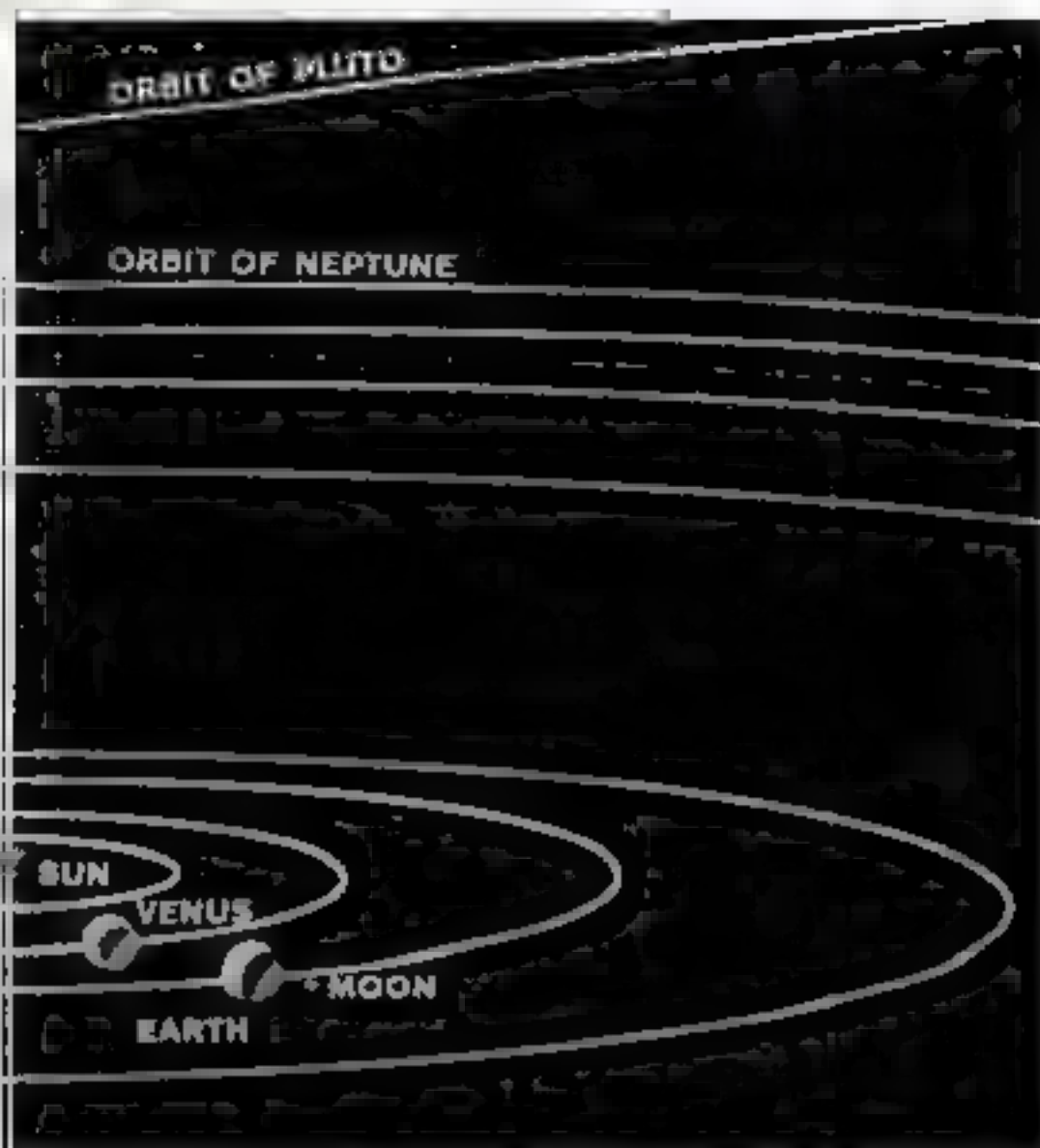
A PRIZE PIECE

Though Venus is visible from earth in all its phases, it is difficult to observe. The difficulty becomes clear in the composite photograph at left. When Venus is closest to earth (*bottom*), the sun is behind it, and the backlighting reveals only a narrow crescent. When the planet's face is fully lit by the sun (*top*), it is on the other side of the sun, farthest from earth and therefore smallest and dimmest.

Venus measures 24,200 miles around its equator, including its cloud-blanket, compared to the earth's 24,900-mile equator. It reflects the sun so brightly that it is often visible in the twilight sky and sometimes is bright



EVIDENCE OF WATER on Venus's surface from one squiggle on the strip of tape on right



Mercury, Venus is 67 million miles from sun, makes a complete, almost circular orbit every 225 days.

FOR A PUZZLE

enough to cast shadows on the earth. Until now carbon dioxide was the only substance known certainly to exist in the atmosphere of Venus. Since carbon dioxide is a great heat-holder, it was assumed that the planet, under the cloud blanket, was very hot, and therefore desert-dry and uncongenial to life.

If water were present on Venus, however, some form of life might exist there. It was to discover whether water was present that the National Science Foundation, the Office of Naval Research and Johns Hopkins University joined in sponsoring the balloon trip that began on a chilly Midwestern morning (right).

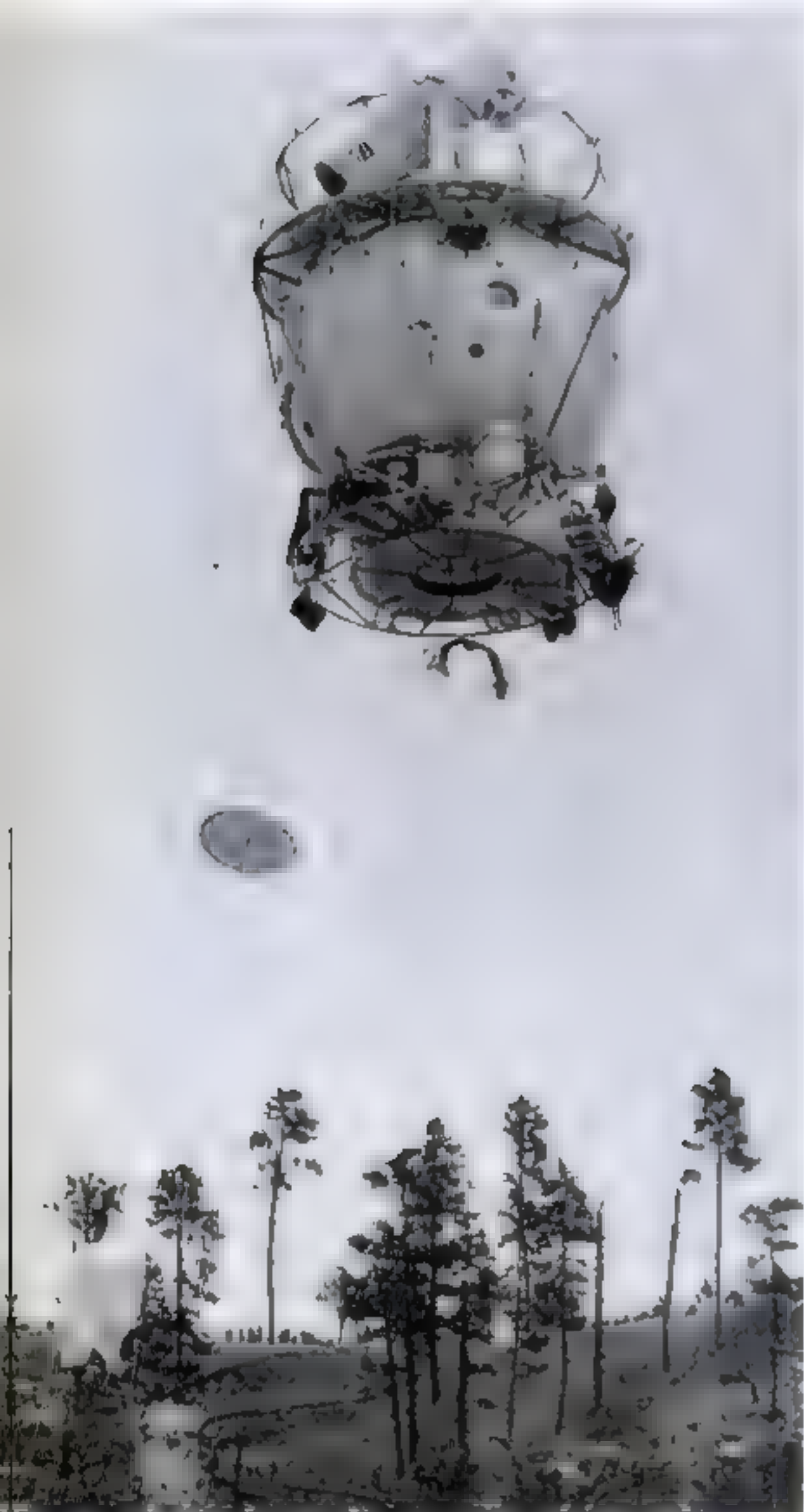


by Dr. John Strong of Johns Hopkins University, who designed the entire balloon-telescope system.



PREPARING FOR LAUNCH before dawn in Black Hills near Rapid City, S. Dak., balloon is inflated.

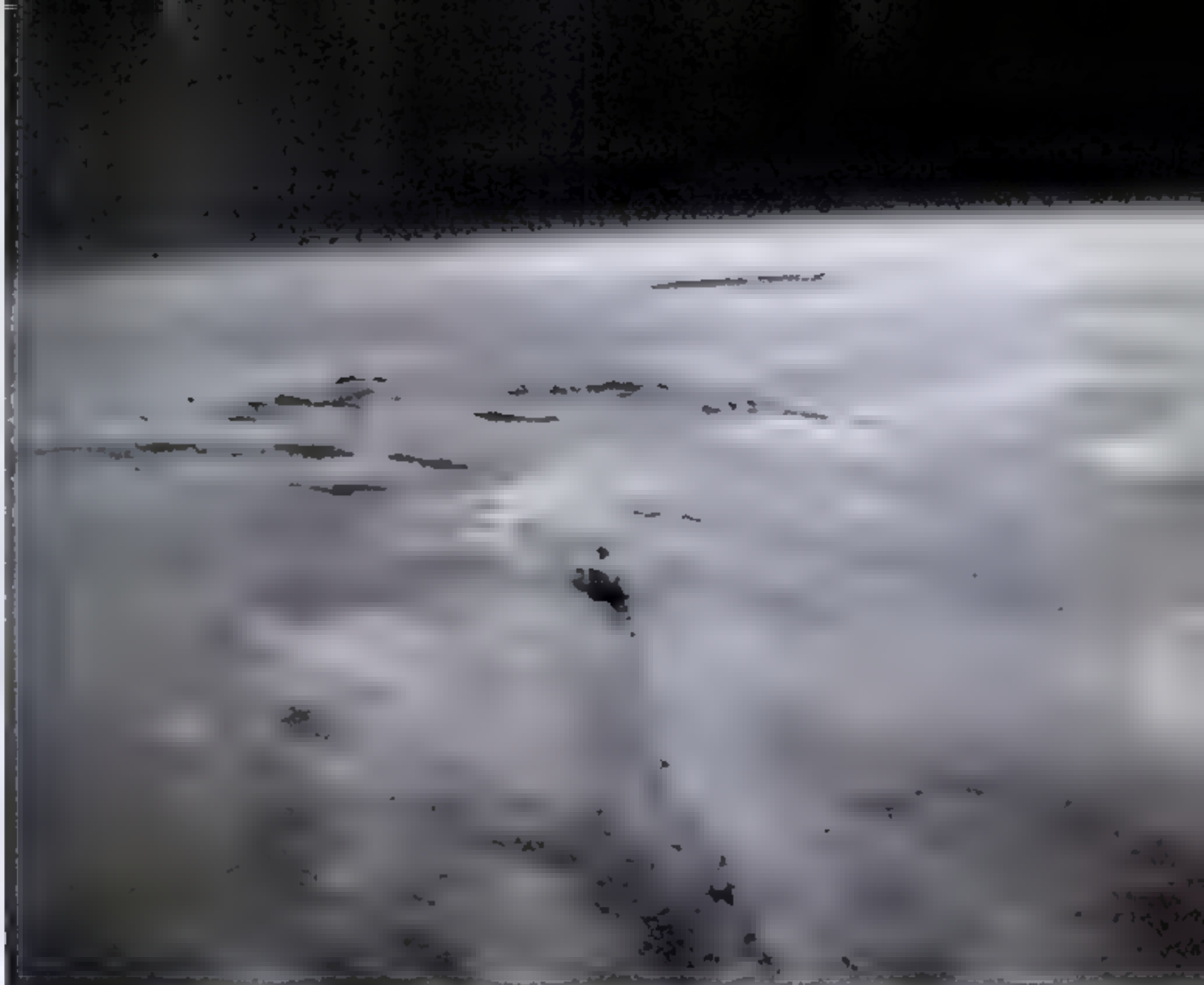
At take off time the balloon was over 100 feet tall. The 16-inch telescope is on top of the gondola.



ASCENDING GONDOLA, a split second after leaving the ground, trails a disk-shaped radio antenna



BALLOON ALOFT is seen from gondola through plastic porthole. Square mirror is part of telescope



INFRARED SHOT OF NEBRASKA LANDSCAPE WAS TAKEN FROM 79,000 FEET. WHITE CIRCLE INDICATES, CENTER,

HISTORIC FLIGHT IN EXCLUSIVE

Just as they had nearly every morning for a week, Navy Commander Malcolm D. Ross, the balloon pilot, and Charles Moore, physicist of Arthur D. Little, Inc., of Cambridge, Mass., got up early at a motel in Rapid City, S. Dak., shivered in the cold and began their laborious dressing. Electrodes were taped to skin already raw from repeated tapings. Then they put on partial-pressure suits and helmets and squeezed into the instrument-packed gondola measuring only seven feet across. The gondola had spun-aluminum walls one-eighth inch thick and coated with insulation.

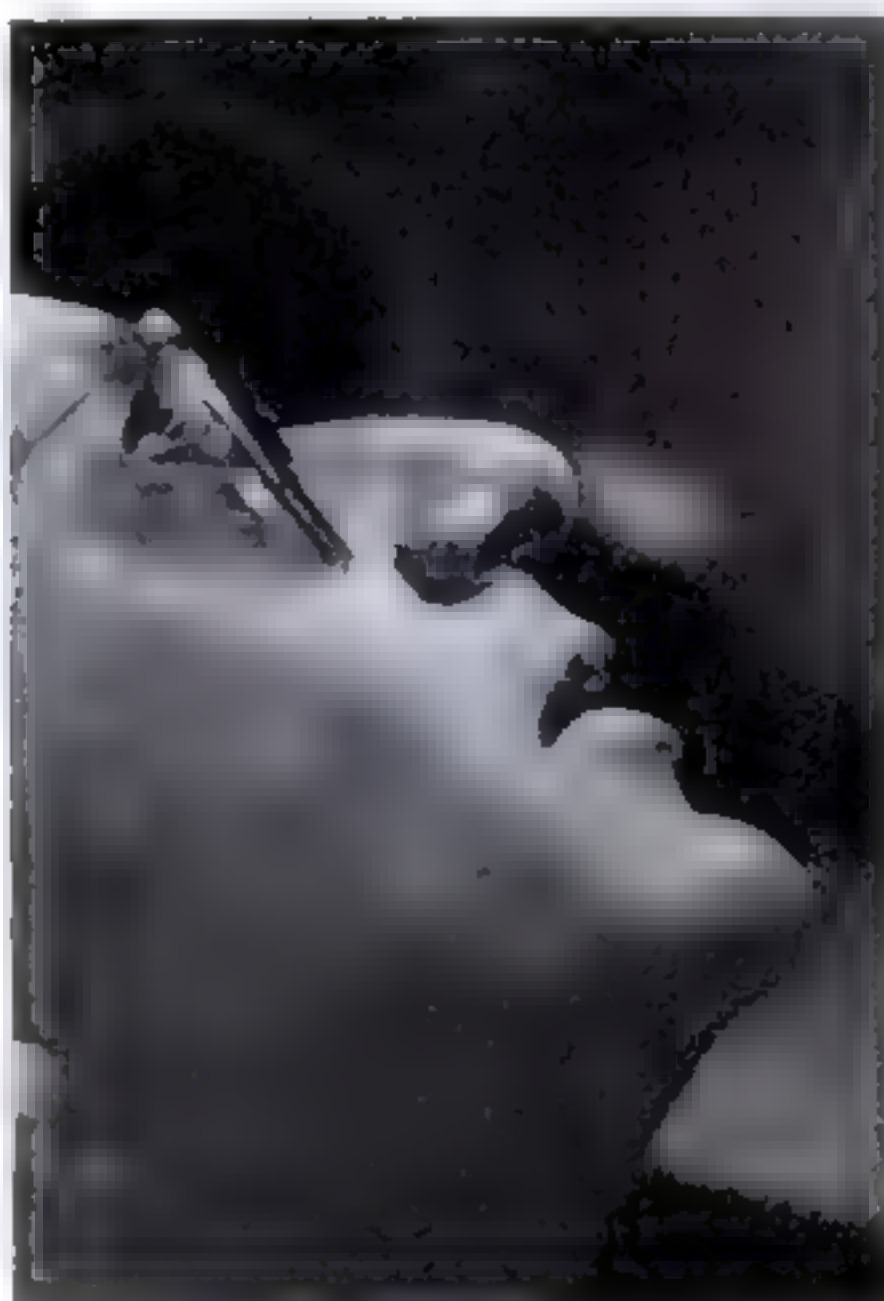
Bad weather had forced postponement of the flight on the preceding days but now conditions were fine. The balloon, made of polyethylene

plastic only two-thousandths of an inch thick, swelled as helium was pumped into it. Just before launch, an acrid, burning odor filled the gondola, and the hatch had to be reopened to repair a short circuit in a tiny electric motor. Finally, at 10:16 a.m., the balloon was launched.

Already aloft were Marine tracking helicopters and a Navy communications plane—which discovered that the equipment designed to transmit the heartbeats and respiration of Ross and Moore was not working. The balloon rose rapidly as the sun's warmth expanded the two million cubic feet of helium in the balloon, reaching a maximum altitude of 81,000 feet. As night came and the gas cooled, it lost some



SUPERVISING LAUNCHING, Commander Robert Halman watches anxiously as balloon is inflated



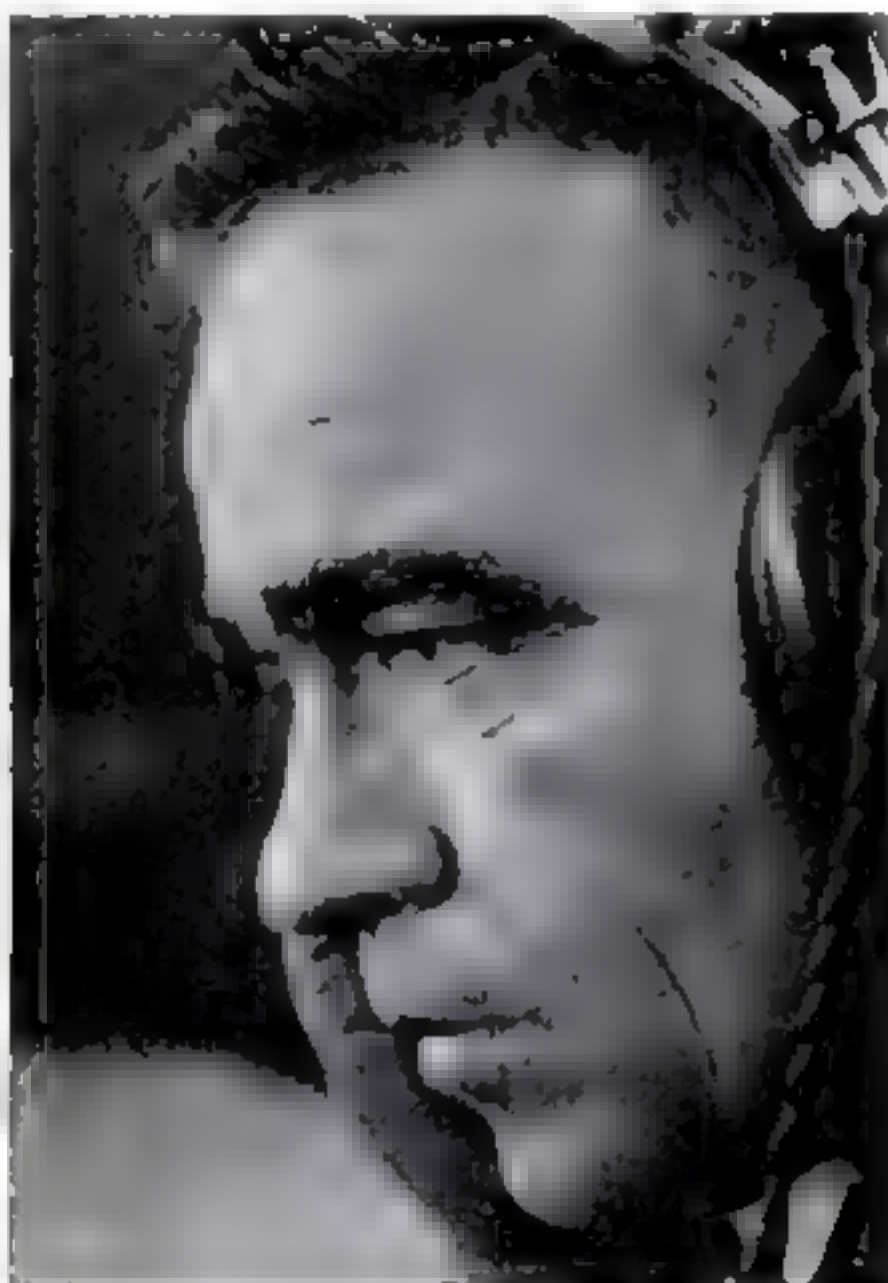
OBSERVING BALLOON from tracking plane, Dr. Harold Glaser, Navy physicist, looks through dome

IS A REFLECTION OF THE SUNLIGHT ON CLOUDS

PHOTOGRAPHS

buoyancy and altitude. But Ross had dropped enough ballast to bring it back to 80,000 feet by 5:15 a.m., a most favorable time for observing Venus. The light gondola was rotating so unstably in the wind that observation seemed impossible. But with the aid of their "Star-tracker," a device which automatically kept the telescope focused on Venus, Moore was able to record the precious spectroscopic data for a full 10 minutes.

The balloon, carried southward by the wind, now began to come down in a dangerous stretch of hilly Kansas countryside 500 miles away from the take-off point. The gondola hit the ground with a thud and lay quietly on its side. But the adventure was far from over (*next page*).



LISTENING TO BALLOONISTS from plane. Commander John Sparkman gets reports from gondola.



THE PILOT. Commander Malcolm D. Ross, is photographed by a camera installed in gondola as he

reports his position to Navy tracking aircraft that kept in touch with balloon throughout its flight.



THE SCIENTIST. Charles Moore, is photographed by another camera as he talks on radio. He faces

the gondola's central instrument pillar, which contains parts of the telescope-spectroscope system.

A WILD ROCK 'N' ROLL IN A CRAZY DRAG RACE



RUNAWAY PARACHUTE dragging gondola sails across pasture as Marine helicopter attempts unsuccessfully to collapse chute with downwash from its rotor.

"When the gondola grounded and then gave a sudden, crazy lurch," Commander Ross remembers, "I had a very sick feeling inside, because I realized what had happened." A huge emergency parachute, meant to be used only in case the balloon failed, had suddenly opened in the strong wind and had started dragging the thin-walled gondola over the rough landscape. Ross and Moore rolled around helplessly inside, stopped, then rolled again. Ross grabbed a steel strap for support, found his hand trapped in it, then was pitched against the wall and pinned there. "I felt the gondola's side buckle at one point. It was obviously dented, and I had a horrible feeling it was wearing thin and soon my leg would be through it and dragging on the ground. It was a complete nightmare."

Two technicians from a Navy truck, which had followed the balloon all the way from Rapid City to Kansas, were the first to reach the gondola when it finally stopped. Ross and Moore were badly shaken up, but uninjured. Next morning they told the press the exciting news about Venus.

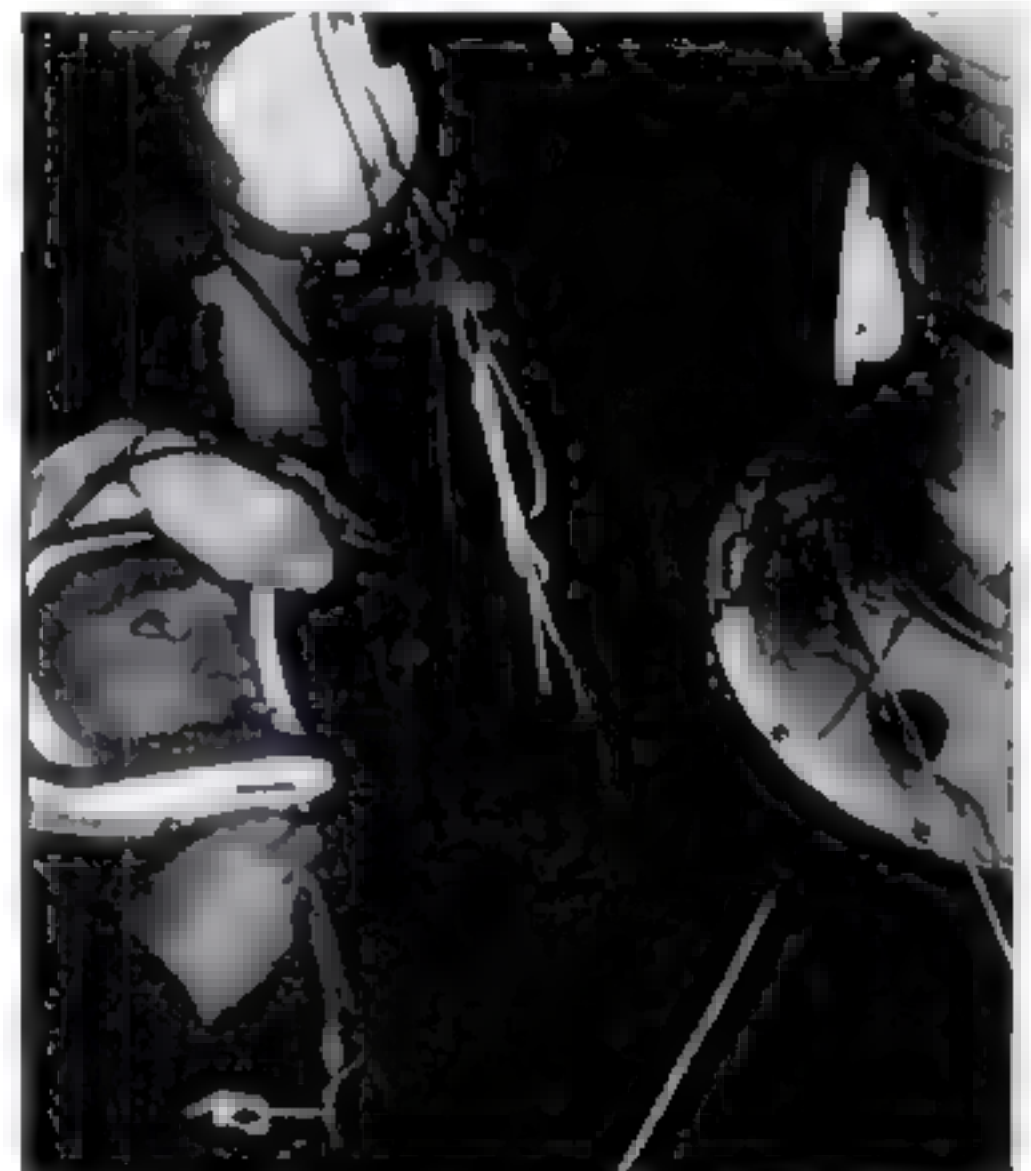


BRAVE RESCUE ATTEMPT was made by two Navy technicians who had followed the balloon all the way in a truck. They tried to cut lines tying parachute

to the gondola, whose insulated cover was being badly shredded. But before all the lines were cut, the gondola and its rescuers were dragged 1,000 feet.

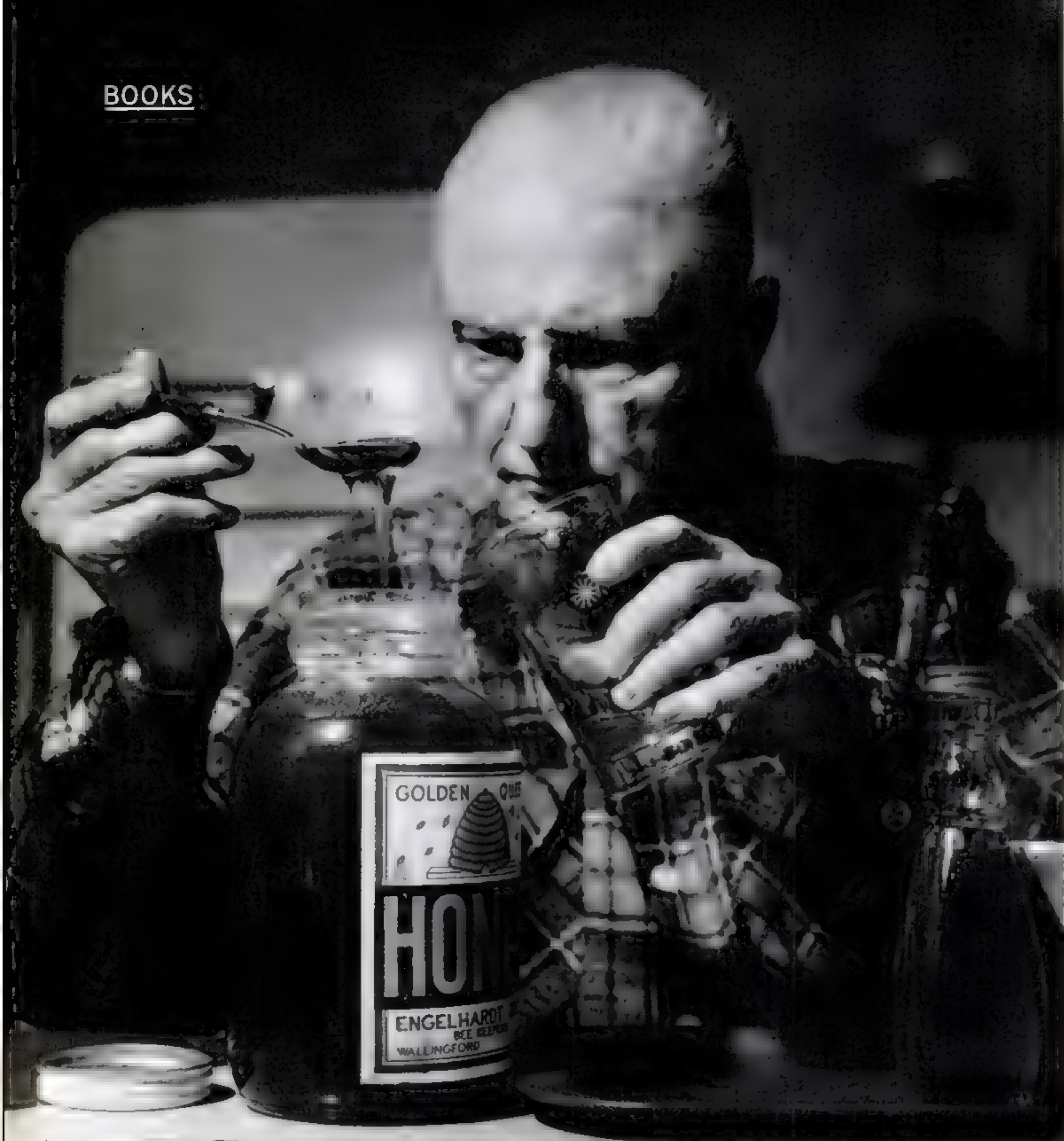


INSIDE THE BOUNCING GONDOLA, the rollings and tossings of Ross and Moore were recorded by the cameras. At left, the gondola lies on its side with



Moore's binoculars hanging downward toward the central instrument pillar. At right, gondola has nearly righted itself as Moore's face reappears in camera.





DR. JARVIS LADES A SPOONFUL OF HONEY INTO EQUAL PARTS OF VINEGAR AS HE MAKES A BATCH OF ALL-PURPOSE FLIXIR IN HIS VERMONT KITCHEN

A Best-Seller's Folksy Medicine

The mixer of potions shown above is neither a wizard nor a beekeeper, but a 78-year-old country doctor in Barre, Vt. named D. C. Jarvis. This friendly and inquisitive practitioner has advanced a simple cure for most human ills: two teaspoons of honey and cider vinegar taken several times daily in a glass of water. Among medical authorities the value of this cure is, to say the least, controversial. But it has made a powerful impression on the U.S. reading public. Dr. Jarvis' book, *Folk Medicine*, a plodding account of the cure and its discovery, has sold more than 250,000 copies. This makes it the year's most surprising and outlandish best-seller.

Dr. Jarvis devised his magic formula after questioning patients for

half a century about household remedies which were handed down from their forebears. He found the same ingredients kept recurring. "Vinegar and honey normalize the body," says Dr. Jarvis. "If your chemistry is off in one direction, they help snap you back." He recommends the mixture for such disparate ailments as lethargy and hypertension, arthritis and hangovers, obesity and scrawiness. "I don't know why it helps," Dr. Jarvis admits. "Only scientific medicine can tell us that." Retorts Dr. Fred Stare, top nutritionist at Harvard: "This claptrap is strictly for those gullible birds stung by the honeybee. The book by Jarvis is good entertainment, but it properly belongs on the fiction list."

CONTINUED



CLIFF ARNOLD, ILLUSTRATION BY CHARLEY WEATHERS, PLAINFIELD, N.J. PHOTOGRAPH BY MICHAEL KANE

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BEST-SELLER CONTINUED



AUTHOR-DOCTOR TAKES A BREATH IN AN OLD WOODEN EXAMINING CHAIR AFTER HOLDING OFFICE HOURS ON THE SAME SITE HE HAS OCCUPIED SINCE 1912



INGREDIENTS of honey and vinegar are prepared in Vermont for sale to stores by a Jarvis disciple, Mrs. Warren Percy (right), assisted by a neighbor.



BOTTLED DISPLAY gets once-over in Boston supermarket. Last week B. T. Babbitt company, a maker of cleansers, bought rights to produce 'Honeyger'

TRIO OF HEALTHY HOUSE PETS—WOODCHUCK (LEFT), PERUVIAN CAVY AND MONGREL—RELAXES IN ROCHESTER, N.Y. AFTER QUAFFING JARVIS-INSPIRED POTION





BISHOP PIKE stands carrying bishop's crosier before an altar in San Francisco's Grace Cathedral. Trained as a lawyer, he gave up a promising legal

career for ministry, was ordained in 1944. He was dean of St. John the Divine in New York for six years before being elected bishop of California last year.

SHOULD A CATHOLIC BE PRESIDENT?

It depends on his attitude toward the 'official' view, says Episcopal bishop

In recent months, largely because of Senator Kennedy of Massachusetts, the possibility of a Roman Catholic running for President has caused much discussion. An articulate Protestant authority, the

Right Reverend James A. Pike, Protestant Episcopal bishop of California, here presents his own opinion on this question. LIFE has also invited Roman Catholic authorities to offer their views.

by THE RIGHT REVEREND JAMES A. PIKE

A ROMAN CATHOLIC for President? It depends on which Roman Catholic. That may sound evasive, but it is not. The question of where a President's first allegiance will lie is far too important to be evaded. So is the question of where a President stands on the relationship between Church and State.

On both these subjects there has long been a more or less "official" Roman Catholic position which is at great variance with the ideals of most Americans. It is a position only rarely asserted by American Roman Catholics. Nevertheless, we must all try to understand it and to find out which Roman Catholics might support it.

The issue was recently brought to national prominence by the birth control question. On Nov. 25 in Washington, some 200 Roman Catholic cardinals, archbishops and bishops issued a statement denouncing what they called "a systematic, concerted effort" to support the use of U.S. public funds "in promoting artificial birth prevention for economically underdeveloped countries." When I, as chairman of the clergymen's national advisory committee of the Planned Parenthood Federation of America, raised the question as to whether or not the bishops' policy would be binding on Roman Catholic candidates for public office, Senator John F. Kennedy and Governor Edmund G. Brown stated their positions. (They both said, in effect, "Not necessarily.") Finally President Eisenhower himself said firmly that a birth control program in other countries, whether they wish such a program or not, is none of the U.S. government's business.

Obviously public questions do arise, like birth control, that bring forth a variety of opinions based on religious and moral conviction. Such opinions do bear on our selection of men for public office.

Here readers may protest. Is not a man's religion his private business? What about a candidate's record, his stand on foreign policy, taxation, government spending? These are *real* questions, people will say.

And of course they are right. Obviously a Roman Catholic candidate could hold a view on Church and State relations entirely acceptable to most Americans, but remain otherwise unqualified for the presidency. On the other hand, his view of the Church-State question might be downright medieval; but it could be outweighed by his superiority to his opponent on other issues. The lesser of two evils is, sad to say, a not infrequent basis for political choice. My point, however, is that the matter of Roman Catholic allegiance belongs among the real questions.

Let us first set aside the factor of sheer religious prejudice. Our past history forces us to acknowledge the unhappy fact that some Americans would vote against a Roman Catholic simply because he *is* a Roman Catholic, just as most Alabamans would doubtless vote against a Negro for governor because he is a Negro. I, like a majority of our citizens, abhor this. But there is a vast difference between being against a man because of his religion or race and being against him because one believes that his religious or other convictions affect his fitness for high office. I am not prejudiced against Christian Scientists, but I would not want to see one become a federal health official. I would want such an official to believe that disease is a reality. Quakers are fine, but I would not want to see a thoroughgoing Quaker become our Secretary of Defense. Thus it is not anti-Catholic to be concerned about where a particular candidate stands on important Church-State questions.

Before we can understand the problem, which is as old as the history of religions and governments, we must examine two extreme views of the Church-State relationship.

1) STATE OVER CHURCH: When this principle is acted out in its more obvious forms—especially in other countries—we reject it. The Nazis, as part of their policy of anti-Semitism, sought to rewrite the Old Testament to eliminate its "Jewishness." The Communists have

attempted first to destroy, then to "use" the weakened Orthodox Church. Such policies are always unpalatable to the average American. So are milder State-over-Church practices such as the nomination, appointment or approval of bishops by a secular ruler, whether the ruler is the Holy Roman Emperor or Franco or the Queen of England.

Yet most Americans are unaware of how much they themselves really put the State first. Clergy who in the name of their religion attack abuses in the affairs of state are told "not to mix religion with politics." (Dean Sayre of the Washington Cathedral and I received about 1,500 letters to that effect when, on grounds of religious conviction, we attacked McCarthyism in 1954). There are many who would like to confine God to the church sacristy or the field of purely personal ethics.

There are many who say flatly that "my country is my final allegiance." This attitude is typical of Protestant laymen as well as of the unchurched. It is quite common among Jews. Surprisingly enough, it is sometimes voiced by Roman Catholics, especially those in public life. None other than Senator Kennedy has said: "Whatever one's religion in his private life may be, for the officeholder nothing takes precedence over his oath. . . ." As the press of his own Church was quick to point out, this is not good Catholic doctrine—and one may ask if it is good doctrine at all. The Jesuit weekly *America* editorialized: "A man's conscience has a bearing on his public as well as his private life."

2) CHURCH OVER STATE: All churches preach the worship of God, but inevitably we distinguish between the individual act of worship and the church as an organization. It is this organizational aspect that we most often refer to when discussing Church and State problems.

When Pope Pius V purported to "uncrown" Queen Elizabeth I in 1570 and release her subjects from civil allegiance to her, those Englishmen who declared for Rome against the ancient Church of England were put in an impossible situation. By definition "traitors," they had to practice their working allegiance either in disloyalty to their church or in disloyalty to their nation. The possibility of such conflict still exists. It would be especially disastrous if one of those caught in the squeeze happened to be a head of state.

This may sound musty and unreal as we think of current American problems, but we must remember that the principle of the Pope's authority over earthly rulers has never been renounced by Rome. This year in implementation of a recent papal decree, Sicilians were ordered by ecclesiastical authority not to support a particular party. The party may not have been a good one (it was the hodgepodge Christian Social Union), but that is not the point. The question is: Is the modern Roman Catholic restricted in making political decisions?

The Protestant principle

ONE answer is: In Italy and Spain, yes, but not in the United States. Yet a basic claim of the Roman Church is to be "catholic"—that is, universal—in its teaching and authority. It can be admitted that the application of this claim is stronger in countries where the Church enjoys special prerogatives. In fact I can think of no example of direct papal interference in a country where the Roman Church does not already have some preferential status. But then we must ask ourselves: Is this church content to find itself in a nonpreferential status in *any* country?

Both extremes of State over Church and Church over State should be opposed—and they have been. When Martin Luther uttered his famous "Here I stand; I can do no other," he was not setting either one above the other. In fact, the Holy Roman Empire and the Papacy had ganged up against him and his religious views. Here he was in the truest prophetic tradition: he felt called to stand on the side of God and his

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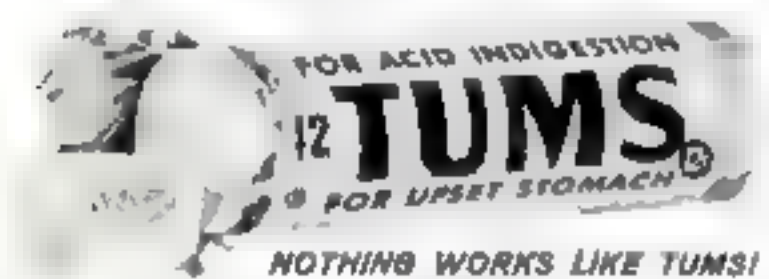


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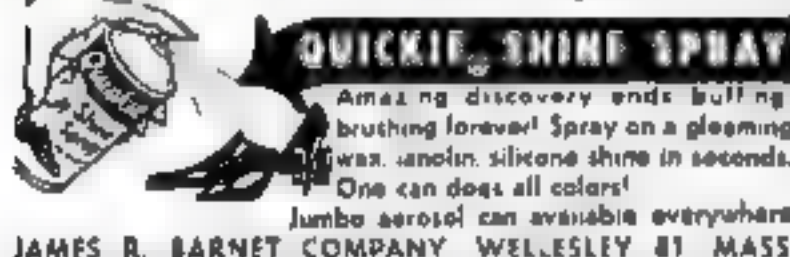


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CATHOLIC PRESIDENT? CONTINUED

conscience against both Church and State. The "Protestant principle," as the modern theologian Paul Tillich has called it, affirms that only God is final, that all earthly institutions, both civil and ecclesiastical, are *under judgment*.

The American Bill of Rights protects this priority of conscience over institutions. What would be treason in some countries is a *privilege* built into our Constitution. In the Union of South Africa, men are being tried for treason for publicly dissenting from government policy. But in the U.S. members of Jehovah's Witnesses do not have to salute the flag. Dissent is in our best tradition.

But this does not mean putting a higher priority on the earthly aims of another institution, whether it be a State or a Church or, as in the case of the Vatican, a combination of both. It is here that the matter of Roman Catholic allegiance becomes a real political issue. To judge any Roman Catholic candidate fairly, we must find out which of the Roman Catholic views on Church-State relations he holds. One of these requires a belief in principles opposed by the American Constitution. The other does not.

THE "OFFICIAL" VIEW: This is much the older of the two, but we need go back no farther than Pope Pius IX to document it. In his 1864 *Syllabus* of Errors he condemned separation of Church and State. It was wrong, he said, to advocate that public schools be free from all Church control, wrong to hold that "every man is free to embrace and profess" any religion he believes to be true. He deplored the fact that some Roman Catholic countries permitted new residents "the public exercise of their own peculiar worship."

All this was said about a century ago. Can we not forget it? In the case of almost any other church, we could. As recently as 1920, for example, the Lambeth Conference, speaking for the Anglican Communion (to which our church belongs), condemned contraception; in 1958 we held family planning to be a positive moral obligation. But papal pronouncements are in a different category.

The 1870 Vatican Council declared the Pope to be infallible when speaking "*ex cathedra*" in matters of faith and morals. The Roman Catholic Church teaches that this new status is retroactive. It therefore applies to Pius IX's anti-democratic salvos, which were fired in a most official way. And those salvos have to do with the most fundamental aspect of the Church-State relationship, the matter of "faith and morals." One would think, therefore, that these solemn strictures of Pope Pius IX are not only important but binding on Roman Catholics.

So it is not surprising that the "official" view commands modern as well as traditional support. The former dean of Sacred Theology at Catholic University of America, the Very Reverend Francis J. Connell, has asserted that the State has the right of repression "when error is doing harm to the spiritual interests of Catholic citizens." Last June his institution bestowed a Doctor of Laws degree on the Roman prelate most identified with this interpretation: Alfredo Cardinal Ottaviani, secretary of the Vatican's Holy Office. The cardinal maintains the official view is "unchangeable." He says that "the rights in question" refer to "those persons who hold the truth." Those of us who are in "error" have not the same claim.

The Jesuit world organ, *Civiltà Cattolica*, is blunter: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword [comforting thought!], but she will require that by legitimate means they shall not be allowed to propagate false doctrine." The article grants that in countries like the U.S., "Catholics will be obliged to ask full religious freedom for all, resigned at being forced to co-habit where they alone should rightfully be allowed to live."

England's late Msgr. Ronald A. Knox, from whose fine translation of the Bible so many of us have profited, asserted in the 1927 edition of *The Belief of Catholics* that "a body of Catholic patriots entrusted with government of a Catholic State will not shrink from repressive measures in order to perpetuate the secure domination of Catholic principles." (In a later edition the wording was somewhat revised, but the author said "not by ways of withdrawing anything.")

The doctrine of infallibility (on matters of "faith and morals") would seem to require that successors in the papal office hew to an established line. In fact, the late revered Pope Pius XII did not repudiate or even let down Pius IX and the 19th Century *Syllabus* of Errors.



STERN POPE. Pius IX condemned Church-State separation in reaction against anticlericals.

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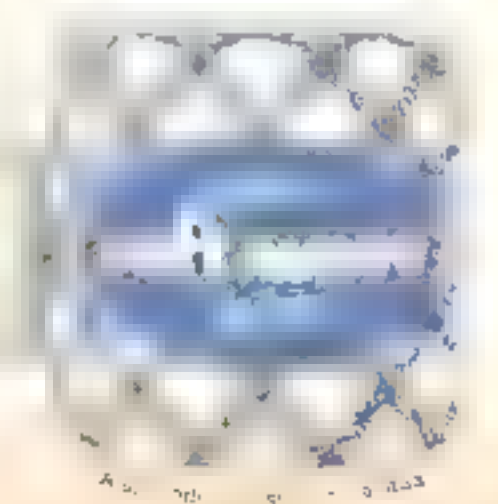
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UNCOMPROMISING CARDINAL Ottaviani, here arriving at the Vatican, speaks for what Pike calls the "official" Roman Catholic view.

CATHOLIC PRESIDENT? CONTINUED

As recently as 1953 he noted that "what is not in accord with the truth [i.e., Roman Catholicism] has objectively no right to existence, propagation or action." If Catholics do not "prevent it . . . by means of coercive power," this is only because a "superior" good might be threatened.

So much for the "official" view. But there is a second view. **THE AMERICAN INTERPRETATION:** The Rev. John Courtney Murray (S.J.), the distinguished American Jesuit theologian, insists that the traditional American position on the separation of Church and State can be supported within Roman Catholic dogma. He asserts that the position taken by Pius IX was directed against a particular evil of a particular time, i.e., 19th Century European liberalism with its threat to the Church. American democracy, he says, is a horse of another color. To Father Murray, the papal defense of the State-Church principle "does not represent a permanent and unalterable exigence of Catholic principles . . . the Church can, if she will . . . consent to other institutionalizations of Church-State relationships and regard them as *aequo jure* valid, vital and necessary adaptations of principle to legitimate political and social developments."

In short, Father Murray believes that the Roman Catholic Church can be persuaded to acknowledge American principles. The issue for him is clear: "Is the Church in America to be allowed to travel her own historical pattern and forward her own particular solutions to the Church-State problems, remaining faithful to essential Catholic principles and to the specific character of the political tradition within which her institutional life has been lived? Or, on the other hand, is the Church in America to repudiate the history of America and what is most unique about it—its installation of a political tradition sharply in contrast to that of modern continental Europe?"

This is a good question. It should be the question in every voter's mind should a Roman Catholic run for President.

In 1948, the same year that Rome's *Civiltà Cattolica* was being firm about "truth" and "error," the American Roman Catholic bishops declared for "our original American tradition of free cooperation between government and religious bodies—cooperation involving no special privilege to any group and no restriction on the religious liberty of any citizen."

The American interpretation seems to conflict with the "official" view. A leading Roman Catholic layman, Senator Eugene J. McCarthy of Minnesota, stated in discussing the *Civiltà Cattolica* statement: "It is obvious . . . that there are some Catholics who hold that point of view. However, this is not the viewpoint which is held by all Catholics." He added: "I cannot, of course, foretell what might happen if a majority of the citizens of the United States were to be Catholic. The Constitution would still be a strong defense of individual liberties. It is my opinion, however, that a majority of the Catholics in the United States today—a strong majority—would support the position of the Bishops" (quoted above).

In all fairness I would add that Senator McCarthy's American view is doubtless the one held—consciously or unconsciously—by most of his fellow churchmen in this country. The Vatican is well aware of this fact. Although statements of the "official" view have continued

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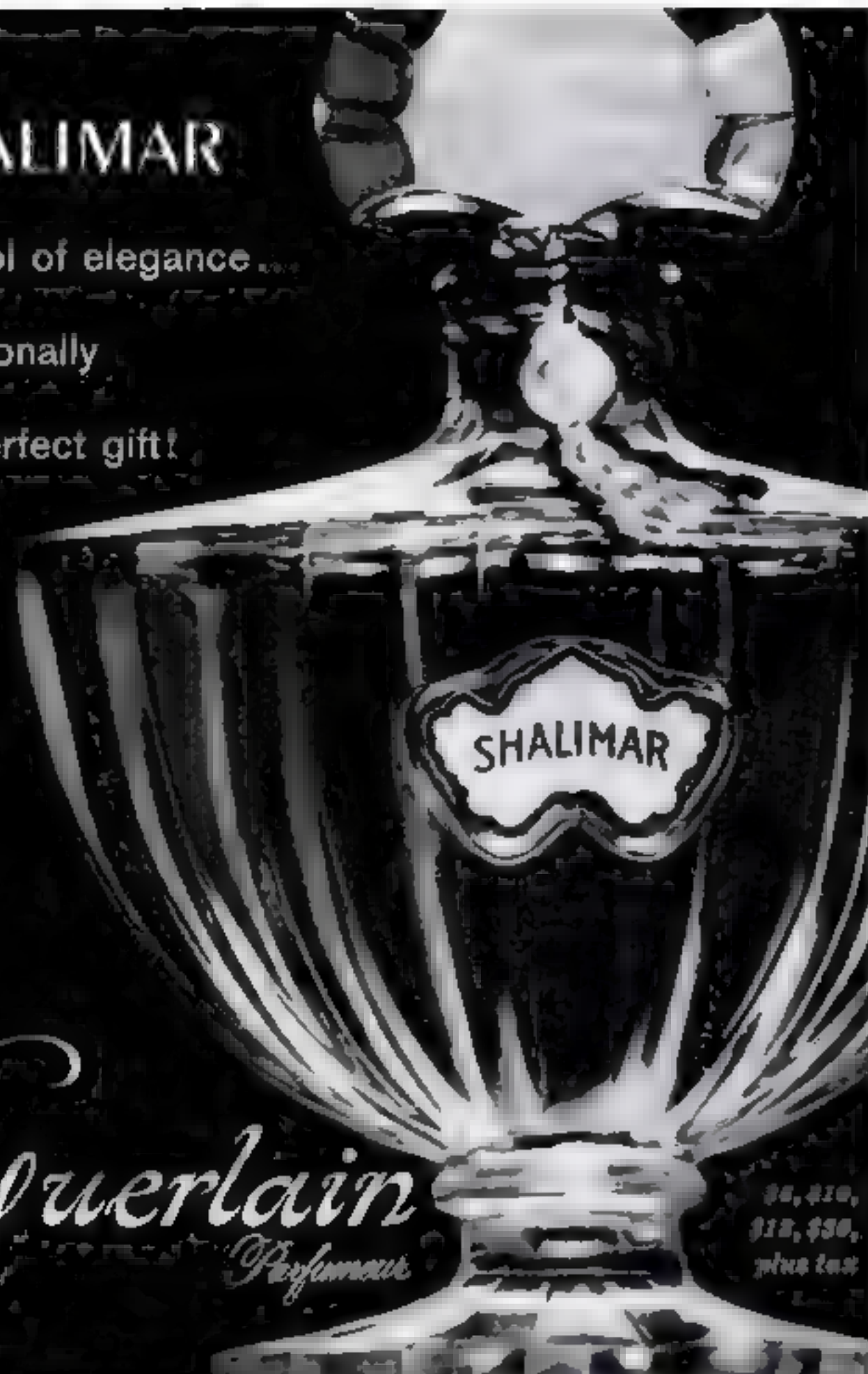


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CATHOLIC PRESIDENT? CONTINUED

to come from Rome there has been no talk about excommunication for American Catholics' espousing the other view.

So now we can answer our initial question more precisely: a Roman Catholic for President? If he holds the "official" view (in the manner of Pius IX, Pius XII, Father Connell, *Civiltà Cattolica* and Cardinal Ottaviani), *No*—unless the other candidate is very unsuitable indeed. This "No" would hold for any voter who believes in the freedom of dissent, *i.e.*, that what some groups may deem "error" does have a right to "existence, propagation or action."

But if the Roman Catholic candidate holds to the American interpretation (as stated by Father Murray, and the American bishops), the answer would be *Yes*. This would of course assume that he is otherwise the best candidate.

It might be argued that no new issue will come up in which this matter of Roman Catholic allegiance is likely to be important. Well, nobody knows precisely what will come up. But at least five issues have kept appearing: official United States representation at the Vatican, federal subsidies to parochial schools, censorship, freedom in the distribution of contraceptive information (now focused on the question of our willingness to aid other nations wanting it), and certain matters of foreign policy involving the Roman Catholic Church.

One current Roman Catholic candidate, Senator Kennedy, has declared against an ambassador to the Holy See and aid to parochial schools—this would clearly seem to be far from the "official" view. But what about a Roman Catholic who hews closely to the "official" view? How would he decide on these issues and others? Take the question of our attitude toward the recurrent interference with Protestants in Colombia. A Roman Catholic President who agreed with Pius IX and Cardinal Ottaviani might simply say "error" has no rights.

The effect of Roman Catholic pressures on our country's relations with Spain is too large a subject to cover here. But take one example affecting civil rights of Americans. Several years ago, it leaked out that U.S. military authorities in Spain had formulated a new policy: if an American Roman Catholic and an American not of this faith married while serving in Spain, they both must follow the canon law of Spain. This is they must procure a dispensation from local ecclesiastical authorities. Such a dispensation is issued only on the couple's promise that they will raise their children as Roman Catholics—the American option to be married otherwise being barred. According to the Roman Catholic chaplain who negotiated the agreement, it had been initialed by Cardinal Spellman, but representatives of other U.S. churches were not asked for approval. The Spanish ambassador said that his government had no interest in such a restriction (it would concern itself only if one of the parties were a Spaniard).

It was obviously the interest of the Roman Catholic Church—in Spain and in the United States—that was being favored. It would have been much more difficult for American Protestants to "scotch" this policy had we had a Roman Catholic President who accepted



BEVY OF CANDIDATES for Democratic nomination includes two Catholics at right—Senator John Kennedy and Governor Edmund Brown.



WAGNER



MITCHELL

CATHOLIC FOR VICE PRESIDENT is also possibility. New York's Mayor Wagner (Dem.), Labor Secretary Mitchell (Rep.) are mentioned.

the traditional stand of his Church that "error" has no rights.

So the question of religion *does* matter. Hence a religious position may properly be weighed in assessing *any* candidate of *any* religion. And when a diversity of views on an important subject exists *within* a given church, the voter had better know which view the candidate holds. As for Roman Catholic candidates, these are the questions: on religious freedom, is Father Murray right? Or is Pope Pius XII right? And on the connection between religious conviction and political decision-making, is Senator Kennedy right that there is no connection? Or is Senator McCarthy right that a connection exists?

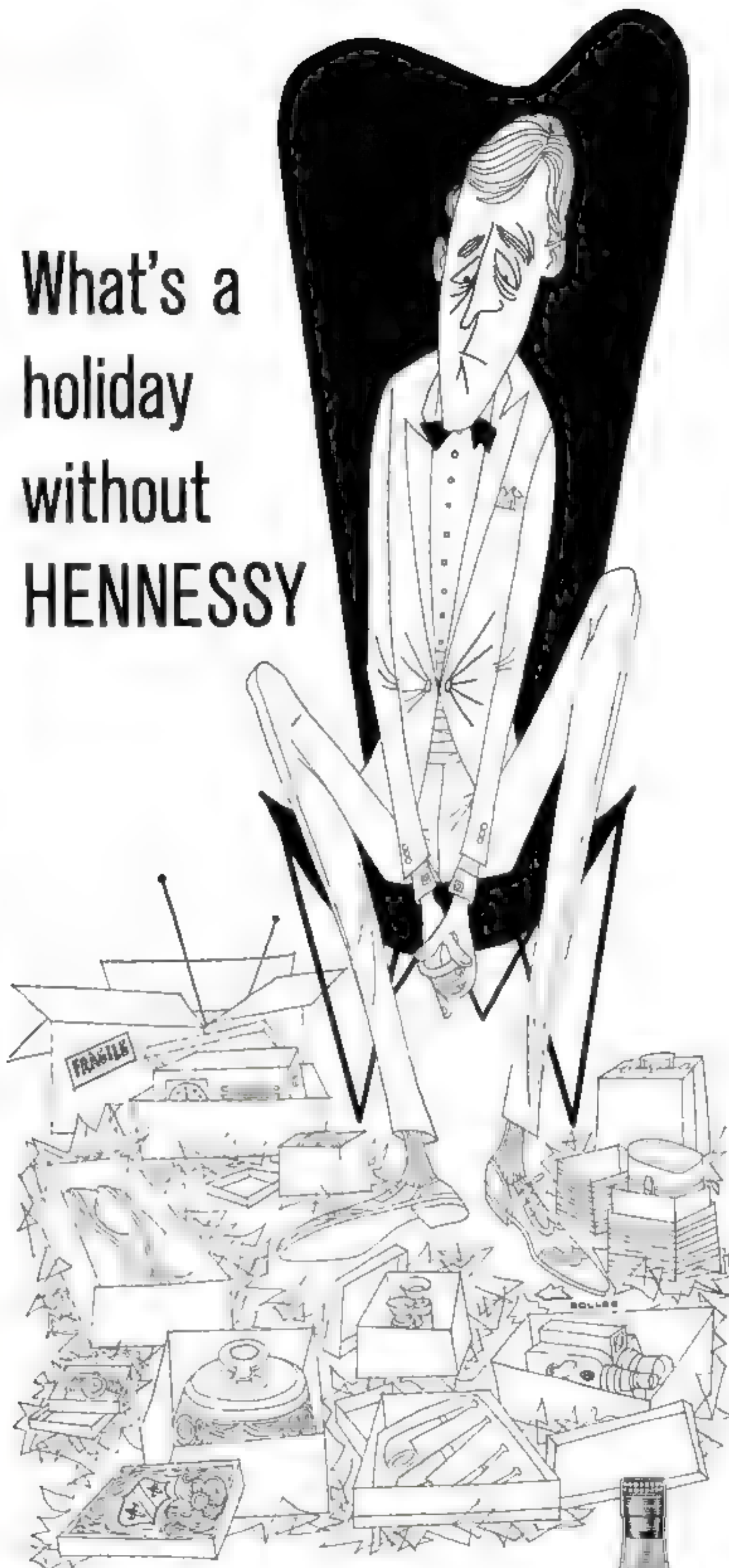
This is a field in which the voters' thinking should be particularly precise. Certainly we should be loyal to the spirit expressed in the constitutional inhibition against a religious test for public office; let us hope that this time few will vote against a candidate simply because he is of a particular religious faith. On the other hand, to the extent that what a man believes bears on his opinion and his likely policies, it is quite proper for the voter to take these factors into account when he is evaluating a candidate.

We know now, for example, the view of most of the candidates on the question of U.S. aid towards population control for such nations that would request this aid. It is equally important that we know the candidates' view on other important matters of the general Church-State field. While there is no reason to anticipate from past history that the Pope would issue orders to an American President or take any direct hand in our affairs, yet unrepudiated still is the "official" Roman Catholic position as to rights of the Church in the political sphere, with the consequent limitations on the rights of the rest of us. To ask questions about this subject and to weigh a particular candidate's stand on it is not bigotry, but responsible citizenship.



Gathered around Harry Truman are (left to right) Governor Meyner, Senator Humphrey, Governor Collins, Governor Williams, Senator Symington.

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Christmas coming-out for shut-ins

As people all across the land were starting the familiar rounds of Christmas parties, there were hundreds in Rhode Island getting invitations they never expected. The Junior Chamber of Commerce was giving parties for shut-ins in seven communities and Governor DeLoach had proclaimed a statewide Shut-in Christmas Party Day. In Pawtucket, where the Jaycees sent out 137 invitations, 53 shut-ins, ranging in age from 3 to 93 and suffering from diseases like polio and multiple sclerosis, came on crutches, wheel chairs and stretchers. They had refreshments, were entertained by Miss Rhode Island and joined in carol singing. Santa handed out presents.

For most people it would have been a pleasant but ordinary party. For shut-ins it was overwhelming. Many had not been out in months. Some who had been chatting to each other on the telephone for years now met for the first time. As they reluctantly bundled up to leave, their comments were poignant and grateful. Said a "9-year-old" woman, "I can't tell you what it means to see little children again." Said a 17-year-old girl, "What I liked is that everyone is just like you, I didn't feel self-conscious." Said a child, "Boy, where else could you go to a party and see Miss Rhode Island?" Said a happy Jaycee, "Boy, am I tired."



Easy sledding for Christmas shoppers!

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Get all the best of the coffee bean
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NEW AROMA-ROAST SANKA COFFEE



Still 97%
Caffeine-Free



RADIO PRIZE was given to Miss Jeronette Caron for making a good record of her guests to come. Many had to turn out at 11:30 a.m. They were at 10



REFRESHMENT TIME was high point of party for 7-year-old Paul Tisser who has a special case and was brought by his father, Roland (left).



OPENING PRESENT, Jean Rochy presents a Christmas tree to 79-year-old Ethel Cadogan, who is celebrating her birthday. (Left) with a gift. See page 10, 1954.

DECORATIONS TO BRIGHTEN UP THEIR ROOMS WERE GIVEN TO ADULTS. HERE JEAN ROCHY PRESENTS A CHRISTMAS TREE TO 79-YEAR-OLD ETHEL CADOGAN





MAYBE YOU'RE ONE OF THOSE PEOPLE who thinks he's lucky to spend a Saturday night every now and then singing the old songs around a piano. But the fact is that there's never been a time when so many Americans had so many hours and so many dollars to spend doing just what they want to do with them. How are Americans using this time and money? Are most of them frittering it away on fun and

games or are many of them making cultural use of their leisure time? Is enough of The Good Life being devoted to doing good for others? Does early retirement help or hurt an ever-growing number of Americans? How should you play with your kids? What happens to the person who cherishes the joys of solitude? In this special year-end double issue, LIFE shows you The Good Life in all its aspects in



SPECIAL YEAR-END ISSUE 'THE GOOD LIFE'

magnificent paintings and photographs, and, at the same time, discusses its problems in thoughtful articles. Like previous year-end issues—Christianity, The American Woman, America's World Abroad, U.S. Entertainment—it is an issue to read today, to keep and re-read tomorrow. If you're not already a subscriber to LIFE, look for this special issue on your newsstand on Tuesday, December 22nd—30¢ a copy.

ANDREW HEISKELL, Publisher

LIFE



TWO-FACED FLAMINGO

By night Mel Finkelstein is a New York *Journal-American* photographer covering gory accidents and shocking murders. By day he relaxes at the Bronx Zoo watching animals. But right there, recently, he saw a sight as shocking as any he had ever seen at work—a two-headed flamingo. With the quick reflexes of a newsman, Finkelstein shot his picture. Then he put his camera down and looked again, real slow. Thus he discovered his two-headed flamingo was two one-foot-down and one-foot-up flamingos.

*It's the taste that makes
your gift so welcome!*



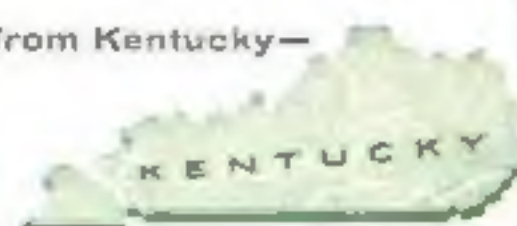
Dressed in its handsome holiday-gift package, Old Taylor will be as welcome as the holidays themselves. For Old Taylor's taste makes it a year-round favorite and particularly at gift time. In gentle 86 proof, Old Taylor is the lightest full-flavored bourbon in all Kentucky. The richly satisfying flavor lasts right down to the bourbon dew on the ice.

Old Taylor

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*Bottled in Bond Old Taylor
is also wrapped for Holiday Giving,
for those who prefer the richer,
fuller 100 proof flavor.*

Straight from Kentucky—



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is packed for pleasure!



Sure, most filter cigarettes *look* alike. But there the resemblance ends. Winston is different. Winston has *both* a modern filter and Filter-Blend — choice, golden tobaccos specially selected and specially processed for

filter smoking. That's why, when all is said and done, this one quiet fact stands out: more folks find it fun to smoke Winston than any other filter cigarette. How about you? Next time you buy cigarettes, ask for Winston.

WINSTON TASTES GOOD like a cigarette should!

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